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POETRY.

For the Churchman.

TO A CHILD ON ITS THIRD BIRTH-DAY.

"῏Ω νεον ὑπαγκαλισμα μητρι φιλτατον
῏Ω χρωτὸς ἡδυ πνευμα."—(EURIP. Troad. 758.)

I.

Child! upon whose cherub face
Summers three have left their trace—
Left as if their fairest rose
Blushed beneath thy cheek's repose—
Or their snow-drops leaves had tost
O'er thy brow till Winter's frost
Had congealed;—while Summer's air,
Straying through thy waving hair
From a bank of flowers beneath,
Changing to thy rosy breath,
Came from lips—for which were placed
Cherries twin—one stem that graced—
Listen to my fitful strain,
Waking ne'er perchance again!

II.

Three! the Morning, Noon, and Night,
Mark the days' unceasing flight!
Morning, spangled with the dew,
Leads the blushing flowers to view!
Noon the ripening sun reveals!
Night the earth to slumber seals!
Child! may flowers of Hope adorn
Thus, thy life's awaking Morn!
May thy Noon no cloud disclose,
And the Eastern star that rose,
Guide thee to thy Night's repose!

III.

He who shed for thee his blood,
Thrice the tempter's power withstood:
Christ! in dark temptation's hour,
Shield thee from the tempter's power!
Earthward bent in trembling awe,
Three, our Lord transfigured saw,
Christ, ere Earth shall thee estrange,
To his glorious image change!
Jesus, in Gethsemane,
Thrice, with lowly bended knee,
Prayed the cup might pass away,
Pressed unto his lip of clay;
Christ, in life's Gethsemane,
Take the cup of wo from thee.
He who drew the avenging sword,
Thrice denied his blessed Lord:
Christ, forbid his holy name
Ever that thy lips disclaim!
Three upon the cross there hung:
One, by deepest anguish wrung,
Cried, "O Lord, remember me,
When in glory thou shalt be!"
Christ, this prayer of thine to hear,
Ever bend a willing ear!
Sun and moon three watches kept,
While entombed the Saviour slept:
Then unto his throne on high,
Passed the Lord of earth and sky.
Christ! when all thy years are told,
Heaven unto thy sight unfold!

IV.

Child! upon whose cherub face
Summers three have left their trace—
Left, as if their fairest rose
Blushed beneath thy cheek's repose—
Or their snow drops leaves had tost
O'er thy brow—till Winter's frost
Had congealed; while Summer's air,
Straying through thy waving hair
From a bank of flowers beneath,
Changing to thy rosy breath,
Came from lips for which were placed
Cherries twin, one stem that graced:
Thou hast wakened in my breast,
Thoughts when I like thee was blest;
Ere my cheek so pale had grown,
Or my heart had sorrow known;
Ere the whitening hand of care
Left its prints upon my hair—
Left upon the brow of youth,
Mark—that it hath too its ruth;[*]
When, in joyous infancy,
Slept I on a parent's knee—
Now above whose silent grave
Doth the bending willow wave,
While the moon, with mournful light,
Watcheth o'er his dust to-night—
Sleepeth one—but the other—
Thou art far from me, my mother!—
Scattered hills and vales of green
Lie for many a league between.
Ceaseth now my fitful strain,
Waking ne'er perchance again;
Yet my prayer shall be to-night,
From this dream of past delight,
May'st thou live and love when death
Chills me with his icy breath!

G. H. H.

New York University, Nov. 7, 1842.

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[*] There are, who think that childhood does not share
With age the cup, the bitter cup of care:
Alas! they know not this unhappy truth,
That every age and rank is born to ruth.
H. K. WHITE.

PURITAN TOLERATION IN AMERICA.[*]

What strange illustrations of the religious and political history of the early colonists of America does this small volume afford us!—Religious persecution, as exemplified in the fates of the Antinomian Hutchinson, in 1637, and the fanatic Quakers of Massachusetts, hardly thirty years after.[†] Another thirty years passes away, and the entire people are mad after witches;—evidence the most absurd, the most contradictory, visions, confessions, spectres, epileptic infants, allowed and encouraged to swear away the lives of the most worthy persons in the colony; every barrier erected by the wisdom of the law for the protection of innocence, broken down by a popular tribunal, in obedience to a popular ferment; those who confessed themselves the servants of the evil one, allowed to witness against their brethren; children bringing their parents to the gallows and the stake, parents bearing false witness against their own children. Again, a little more than thirty years, and the people of Boston are mad upon a Negro plot. Again all law and order are overruled, and men the most blameless and innocent arraigned and condemned without even a shadow of charge against them;[‡] whilst another lapse of the same number of years brings us to the first risings of the colonists against the power of the mother country, the first troubles between the people and soldiery.[§] With the last three cases we do not intend to delay our readers, desirous rather to exemplify, from the trials of the Antinomians and the Quakers, the unfortunate truth, that sufferers for conscience' sake are the bitterest of persecutors. Every republic has proved, that the greatest sticklers for liberty are, when in authority, the greatest tyrants. The course of events, in every branch of the great religious reformation, has proved how bitter a persecutor the successful reformer can be. The conduct of the Puritans of New England towards their dissenting brethren is another illustration of the truth of the philosopher's dictum, 'Ἀρχὴ ἄνδρα δείξει.

Early in the year 1636, one Hutchinson and his wife, people of good estate and reputation, passed from England to Boston, in Massachusetts, and, in the words of the day, joined the Church in that city: received with much attention in the colony, Hutchinson soon became a person of importance, and several times represented his adopted city in the general court. Besides the meetings for worship at Boston, it was an established custom among the Puritans to hold private meetings of the brethren, to debate topics of religion, and to join in devotional exercises: to these meetings the sisters were admitted, but were debarred from the privilege of joining in the discussions. "The haughty and fierce carriage, nimble wit, and active spirit" of Mrs. Hutchinson, could ill brook this slight upon the sisterhood, and she originated an opposition meeting of the sisters, where she repeated the sermon of the last Lord's day, with additional comments and illustrations of her own. The novelty of the scheme, the subtlety and vivacity of her illustrations of Scripture, rendered her meetings the favorite resort of the females of the colony; whilst her knowledge of midwifery enabled her to insinuate herself into the affections of the matrons, and to attach many warm and sincere friends to herself and her doctrines. This approval extended to the other sex; and at first even the ministers, glad, perhaps, to have their wranglings to themselves, gave their entire approbation to the meetings. Soon, however, they discovered that a power which depends on preaching is more easily lost than maintained by preaching; and that the novelty of the sister Hutchinson's discourses was gradually sapping the influence of their exhortations; they were beginning to lose their hold on the religious feelings and views of the female portion of their flocks. They were too well aware of the instability of their own authority to permit so powerful a counter-attraction to progress unresisted; Mrs. Hutchinson, therefore, was now forthwith a heretic.

"At first," said one of the ministers, "all this was well, and suited with the public ministry, which went along in the same way; and all the faithful embraced it, and blessed God for the good success that appeared from this discovery. But when she had thus prepared the way by such wholesome truths, then she begins to set forth her own stuff, and taught that no sanctification was any evidence of good estate, except their justification were first cleared up to them by the immediate witness of the Spirit, and that to see any work of grace (either faith or repentance, &c.) before this immediate witness, was a covenant of works; whereupon many good souls that had been of long approved godliness were brought to renounce all the work of grace in them, and to wait for this immediate revelation: then sprung up also that opinion of the in-dwelling of the person of the Holy Ghost, and of union with Christ, and justification before faith, and a denying of any gifts or graces, or inherent qualifications, and that Christ was all, did all, and that the soul remained always a dead organ: but the main and bottom of all, which tended to quench all endeavor, and to bring to a dependence upon an immediate witness of the Spirit, without right of any gift or grace, this stuck fast, and prevailed so as it began to be opposed, and she being questioned by some, who marvelled that such opinions should spread fast, she made answer, that wherever she came, they must and they should spread.—*American Trials*, P. 5—6.

One more delusion must be added to this succinct account of the faith of the antinomian followers of Mrs. Hutchinson,—that doctrine of the Quakers, afterwards so vigorously condemned and persecuted by the colonists—the belief in communications direct from God, independently of the Scriptures, are to be regarded as equally infallible as the written word.

Against these wild views, (for such we believe to have been the leading principles of the new sect, so far as cotemporary passion and prejudice will allow us to discover them,) the first Puritan synod was summoned at Newtown, and after three weeks of the most bitter discussion, no less than eighty-two errors were discovered, enumerated, and condemned. To Mrs. Hutchinson, the synod was but the meeting of heretics; and both parties used the harshest terms in arraigning those who disagreed with them. At length, in 1637, the dispute assumed a political aspect. The general elections were coming on, and each party boasted that the arm of the civil power would be used against the defeated sect. The ministers led the attack, and their success was complete. Pane, the admirer and supporter of the Hutchinsonians, was left out of office, and Winthrop, the father of the colony and leader of the ministers, chosen governor.

The party of the ministers lost no time in turning their newly acquired power against their opponents: an act was passed, forbidding any one to enter the colony without the approval of the magistrate; one of the ministers, who had seemed to have supported Mrs. Hutchinson's views in a late sermon, was arraigned as a disturber of the public peace, and disfranchised and banished from the colony. It was in vain that he appealed to the king. "There is no appeal," said the court; and he was compelled to go into exile, with many of those who were of his opinions. "All these, however, were but young branches," to use the words of a cotemporary, "sprung out of an old root; the court had now to do with the head of this faction, *dux fœmina facti;* a woman had been the breeder and nourisher of all these distempers, one Mistress Hutchinson." She was now summoned to her trial, or rather to receive judgment; for no one can read the proceedings of the tribunal that met for her trial in November, 1637, without perceiving, from the arbitrariness of its character, and its utter disregard of the fundamental principles of law, that, composed as it was of the prisoner's bitterest opponents, men to whom religious toleration was hateful, the court had long before determined to convict her, and made use of the form of a trial as the most specious means of compassing their designs.

"'You are called here,' said the governor, at the commencement of these extraordinary proceedings, 'as one of those that have troubled the peace of the commonwealth and the churches here; you are known to be a woman that hath had a great share in the promoting and divulging of those opinions that are causes of this trouble, and to be nearly joined, not only in affinity and affection, with some of those the court hath taken notice of, and passed censure upon, but you have spoken divers things, as we have been informed, very prejudicial to the honor of the churches and ministers thereof, and you have maintained a meeting and an assembly in your house that hath been condemned by the general assembly as a thing not tolerable or comely in the sight of God, nor fitting for your sex; and notwithstanding that was cried down, you have continued the same. Therefore we have thought good to send for you to understand how things are, that if you be in an erroneous way, we may reduce you, that so you may be a profitable member here among us; otherwise, if you be obstinate in your course, that then the court may take such course that you may trouble us no further. Therefore I would entreat you to express, whether you do not hold and assent in practice to the opinions and factions that have been handled in court already; that is to say, whether you do not justify Mr. Wheelwright's sermon and petition.'—'I am called here,' was the appropriate answer of Mrs. Hutchinson, embodying a great principle of the common law, which requires every offence to be set forth with clearness and certainty; 'I am called here to answer before you; but I hear nothings laid to my charge.'"—*American Trials*, P. 11.

Mrs. Hutchinson and the judge now got into a hot argument on the liberty of conscience, and the duty to the commonwealth, regarded in the light of a parent. The governor, however, soon found that he was no match for the lady preacher, and brought that part of the discussion to a close, by refusing "to discourse with those of her sex about it," and assuming that she did "adhere to and set forward the faction." This point assumed, to the satisfaction of the court—a pleasant way, truly, of trying people, by assumptions!—the judge proceeded to attack her weekly public preachings. "The elder women," said St. Paul to Titus, "were to teach the younger," replied Mrs. Hutchinson. "But, privately," replied the governor, "not in set public meetings; and you are to teach them 'to keep at home,' not wander abroad. But how say you as to teaching of the men?" continued the governor. "Aquila and Priscilla took upon them to instruct Apollos more perfectly; they, being better instructed, might teach him." Her last text was unfortunate for the arraigned; the governor saw his advantage. "See how your argument stands," he replied; "Priscilla with her husband took Apollos home to instruct him privately; there Mistress Hutchinson, without her husband, might teach sixty or eighty." Distasteful as the accused's conduct might have been to the colonials, there was nothing as yet brought against her which could give the court an appearance of reason for that decision to which they had long before made up their minds. The real point was yet to be opened. She had spoken against the preachings of the ministers. "One alone of them," she was reported to have said, "preached a covenant of faith, the other ministers were under a covenant of works; they had not the seal of the Spirit, so were not able ministers of the New Testament." This was now brought against her by the ministers, with no little zeal and animation. She denied the expressions, and required the witnesses to prove her words on their oaths. At this her accusers hesitated; they were afraid of an oath. "Admit they be be mistaken," said one of the ministers, "you would make them sin if you urged them to swear."—"They are witnesses in their own cause," was the accused's reply; "if they do accuse me, I desire it may be upon oath." This demand increased the commotion; some drew back, others "were animated on." At last the court called on three of the ministers to swear to their testimony. One or two of the preachers returned to speak in favor of the accused, and to deny that her words were to be understood as was alleged against her: they were silenced directly; the accused was not to be excused. "How dare you look into the court to say such a word?" said the notorious Hugh Peters to one of the honest men. Even Cotton ran some risk when he returned to raise his voice in favor of Mrs. Hutchinson, so predetermined were her judges against her. Dudley, the deputy-governor, took him up continually, and plied him with severe hints, whilst Hugh Peters, with his accustomed violence, talked of bringing him to immediate trial. Mrs. Hutchinson soon gave the court all the evidence they required for their decision. She spoke in her defence, justified her opinions, and once, on points of abstruse doctrine, ran on wildly into views for which the judges had not mercy. The immediate revelation of the Holy Spirit, and the interpretation of Antichrist, such as bore heavily on her accusers and judges, were openly avowed by her. She was a special providence of God; their eyes were opened, they could now see clearly to condemn her. One alone spoke openly in her favor: "Here is no law of God or of the country that she hath broken; therefore she deserves no censure." The impatience with which this appeal was listened to, showed the unanimity of the court; he was hardly silent before it was voted that she be banished out of the liberties of the colony, as not fit for their society, and be imprisoned until the court could send her away. "I desire to know why I am banished," demanded the condemned. "Say no more," was the reply; "the court knows wherefore, and is satisfied."

The ministers had not done yet; from her temporary confinement, Mrs. Hutchinson was summoned before the Church, as it was called, in Boston, and called upon, in the face of a large assembly of the interested and the curious, to abjure no less than twenty-nine errors of doctrine, which were specially set forth, and read to her. Some she admitted, others she combated, and defended with pertinacity and ability. The continued attacks of the ministers, under the name of admonitions, coupled with the desertion of her old friend, Cotton, at length broke the spirit of the poor fanatic. She acknowledged she had greatly erred, had slighted the magistrates of the court and the elders of the church, and, when on her trial, had looked on the errors and failings of the magistrates, without regard to their office and the place they were in: the speeches she then used she confessed were without ground, and rash, and she desired the prayers of the church.

The ministers had not even yet satiated their revenge; her excommunication was demanded, and every means were sought for raising a plausible excuse for such an act. Her opinions, wild as they were, having been generally renounced by her, would not justify this proceeding: so they had recourse to inferences. Certain *legitimate* inferences were made from her wild fancies, and she was then called upon to renounce "these legitimate results of her opinions." She denied that she held such doctrines. Her opponents had decided that she did hold them, and therefore earnestly pressed her "not to stand so obstinately to maintain so manifest an untruth." Still she refused to renounce what she had never held, and was excommunicated as a liar. Mrs. Hutchinson, and those who still adhered to her opinions, proceeded to depart from Massachusetts. The influence of Roger Williams and Harry Pane obtained from the Narragassett chief, Miantonimoh, the gift of the beautiful spot of Rhode Island. Years passed away, her opinions spread from their new abiding-place, and the sons of the widowed fanatic dared to expostulate with the people of Boston on the wrongs of their mother. The Puritan magistrates were not prepared to censure their own proceedings, and severe imprisonment was the reward of the young men's boldness. Rhode Island became but a doubtful refuge; and the whole family retired to the Dutch settlements in East Chester. Seven years after her trial, the house of Anne Hutchinson was attacked by the insurgent Indians; and, amid the flames, or beneath the tomahawk of the savages, herself and her whole family perished.

Difficult, as it doubtless is, rightly and clearly to understand all the bearings of this case, there cannot be a doubt that the pretence of its having been a mere civil proceeding for the preservation of the authority of the State rulers, and the suppression of sedition, is utterly groundless. It was an act of religious intolerance, in which personal ill-will and professional jealousy bore an active part. Religious toleration was unknown to the colonists of Massachusetts Bay, and was preached against as a sin in the rulers of the land, save and except where the rulers happened not to be Puritans. "The government," says Mr. Chandler, "was founded in certain religious doctrines, a denial of which was an offence against the State, of the nature of treason." That a part of their number had a right to change their views of religious doctrine, or civil government, never entered into the apprehension of the majority. Wheelright entered on extremes, and was convicted of sedition; he appealed to the king, and was banished. Roger Williams met the same fate. Ann Hutchinson ventured to doubt, and was thrust out of the jurisdiction as unfit for their society. It was this feeling which enabled the ministers to carry with them not only the civil power, but also the popular voice, in their prosecution of Mrs. Hutchinson; and which again, nearly thirty years afterwards, encouraged the cruel persecution to which the Quakers were subjected in the colony. Branded in England as "an abominable sect," and "their principles inconsistent with any kind of government;" whipped and imprisoned as felons; fined, exiled, and sold into colonial bondage, they found an equally cruel reception in New England, in no respect varying from that of the mother country in cruelty; whilst, at the same time, it deprived them of the meagre consolation of knowing that their sufferings were in accordance with the statute law of the realm in which they suffered.

(*To be continued.*)

COMMUNICATIONS.

For the Churchman.

GLEANINGS—AND OBSERVATIONS—ON BAPTISM.

A writer in a late number of the "Western Christian Advocate," the organ of the Methodists, published at Cincinnati, after briefly stating the scriptural argument for infant baptism, presents us with "the testimony of the fathers of the Church. 1. Justin Martyr mentions it as the practice of his times. 2. Irenæus says that the 'Church baptized infants.' 3. Origen says that 'infants are baptized for the remission of sins,' and 'that the Church hath received the tradition from the apostles that infants ought to be baptized.' 4. A. D. 253, a Convention of *sixty-six bishops* at Carthage had the question submitted to them, whether infants might be baptized before they were 8 days old, (the day on which the Jews circumcised,) and decided unanimously that 'no infant was to be prohibited from baptism, although it should not be one day old.' And, not to be too tedious in quotations, Ambrose, Augustine, *Pelagius*, Gregory Nazianzen, speak favorably of infant baptism." "History declares that from the time of Abraham to the time of the French fanatic Peter de Bruis, 1100 years after Christ, the *whole Church of God* received infants into her bosom."

It is gratifying to perceive among our Methodist brethren a disposition to seek for the old paths, even if a mistake be sometimes committed in naming authors not much valued by the orthodox. The hope is cherished that the testimony of the early Christian Church in reference to Diocesan Episcopacy will ere long be equally prized with that which enlightens us on Infant Baptism.

In the "Epistle from the yearly meeting held in London" (5th month, 1842) "to the quarterly and monthly meetings of FRIENDS in Great Britain, Ireland, and elsewhere," the authors say, "If we would know him [the Lord Jesus Christ] to raise us up to spiritual life, we must be willing that he should lay the axe to the root of the corrupt tree, baptize us with the Holy Ghost and with fire, and cleanse us from all impurity," &c. "Feeding on him the living substance, we shall clearly see that all the types and ceremonies of a former dispensation were the shadow of those things which are already come; and we shall truly feel that 'the kingdom of God is not in word but in power;' 'not *meat and drink*, but righteousness, and peace, and joy, in the Holy Ghost.'"[*] Commentators with great unanimity, before the days of Fox, supposed that the baptism with the *Holy Ghost and with fire* took place on the day of Pentecost; (Acts ii.;) and that the meat and drink spoken of in Rom. xiv. 17, were the "meats and drinks" of the Jewish system, which in Heb. ix. 10, are conjoined with "divers washings and carnal ordinances." His disciples, however, think that all true believers are baptized with fire; and that bread and wine, material meat and drink, are improperly used as symbolic representations of the body and blood of Christ. I write not now to controvert their opinions. My purpose is simply by making quotations to show that even the "Friend", by seeming to abandon his peculiar views, may get into favor with the high-toned-orthodox Presbyterian;[†] and that the "Regular Baptist" with whom adult-immersion is all-essential, will virtually become a "Friend" in order to escape the vortex of "Reformation." From the Princeton (N. J.) Review, we learn that *John Rogers*, of the society of Friends, in England, has published a book entitled "Anti-Popery," which in January last had reached its second edition. "It may be inferred," (remark the Reviewers,) "that in the first edition there was *something* on the subject of the sacraments which could not have been received by other Protestants, as the writer somewhere intimates that *certain parts had been omitted to render the work more generally acceptable to Protestants.*" We need not therefore be surprised at the declaration of Mr. Rogers, "*Of Baptism and the Eucharist I now affirm nothing;* of the other five, [adopted by the Church of Rome,] Confirmation, Penance, Orders, Matrimony, and Extreme Unction, I affirm that they are no sacraments at all, and [of course] that they are utterly without the sacramental character." *Review*, 1842, p. 179. The editors are not a little pleased with Mr. Rogers' palateable-making effort, especially as the author professes to have had "experimental religion;" to have "made a move in vital piety;" forgetting, however, that one of their number some fifty pages before had given a terrible rebuke to the "Friends," by declaring that "the external part of our religion is the food by which our piety is nourished," that "some professed Christians have endeavored to sustain the soul of piety without the body, by rejecting ordinances of an outward kind," and that *their* religion "is beyond the reach of observation and *experiment.*"—Again; the "Regular Baptist," for February, 1839,[‡] contains a dialogue, in which a "Campbellite" attempts to convert an old-fashioned High-Church Baptist, and to make a "Reformer" of him. The following are extracts:

"*Campbellite.* Now I must be plain, your confession of faith leads you astray on the subject of baptism. The scripture teaches that no man can be saved without water-baptism, which you agree is immersion."

"*Regular Baptist.* My Bible says, He that believeth on the Son hath everlasting life."

"*C.* What! without baptism?"

"*R. B.* Christ saith, He that believeth on me shall never die."

"*C.* You say then that we can be saved without water-baptism?"

"*R. B.* And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house."

"*C.* Come, speak out, do you teach that men can be born of God without a literal washing of the whole body in water? say?"

"*R. B.* Whosoever believeth that Jesus is the Christ, is born of God."

"*C.* Tell me, do you pretend that men must not be immersed literally in water, before they can become the children of God? Do be candid."

"*R. B.* For ye are all the children of God by faith in Christ Jesus."

"*C.* There is no such thing as receiving remission of sins without water-baptism."

"*R. B.* To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

Such then are samples of a dialogue consisting of seventeen questions with their responses, drawn up by a Regular Baptist who professes to believe that baptism is a sacrament, and that Christians ought not to commune at the Lord's table, unless they have been totally immersed. In not one of the answers is the ordinance of initiation recognized as necessary; and not only so, but in two instances there is a manifest *suppressio veri*, (see the 3d and 5th answers,) to prevent the "Reformer" from turning the tables upon the respondent by employing his own quotations. Upon strange times, indeed, have we fallen, that Quakers, to make a saleable article on the sacraments, should tacitly yield the point for which they in New England in days of yore would cheerfully have suffered; that staunch Presbyterians should be willing to take lessons on the "sacramental character" of particular ordinances from "professed Christians" who endeavor to "sustain the soul of piety without the body;" and that thorough Baptists, whose religion is—so to speak—equally sacramental with that of the Papists, should, to parry the argumentum ad hominem of a brother who is anxious to carry out his principles to their legitimate consequences, adopt the very mode of reasoning which Quakers most delight in![§]

While writing this article, my attention is called to a sermon delivered in Jacksonville, Illinois, (June 26, 1842,) by William Carter, entitled *Human Traditions.* Mr. Carter, a regular Baptist, is discussing with some ability the peculiarities of the Reformers, and tells his hearers that "pardon, salvation or eternal life in some form is affirmed unqualifiedly of faith, and faith alone, fifty-nine times at least in the New Testament." "If faith alone (he thus concludes the first part of his discourse) will insure salvation, will not faith and baptism united? *That is all that* Christ *affirms in that passage,* (Mark xvi. 16.) So of repentance; once, and once only is baptism connected with that." (Acts ii. 38.) Referring to Ananias' injunction to Saul, "Rise and be baptized and wash away thy sins," he asks, "What does it mean? What did Pilate mean when he took water and washed his hands, saying, 'I am innocent of the blood of this just person.' He meant to abjure the crime of putting Jesus to death. So Paul, in whatever mode baptized, by that act publicly *renounced* his sins, washed them away, and *publicly devoted* himself to the service of Jesus Christ." It is probable that Mr. William Carter, when writing his discourse, in his zeal to put down Campbellism, suffered three things to slip his memory: First, that when unestablished Christians hear of a number of texts on one side of a question, and a number of texts on another side, they are too often disposed—instead of endeavoring to reconcile them—to side with the majority, and let the minority take care of themselves![*] Secondly, that St. Paul in a certain passage declares, that "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation," and this he does without alluding to baptism; and therefore, that if faith and a public confession without baptism will secure salvation, (as they certainly will according to Mr. Carter's hypothesis,) then it was quite useless for Saul of Tarsus to make a public devotion of himself *in* baptism. And thirdly, that if the washing of Pilate's hands be a significant representation of the washing that takes place in baptism, then total immersion may be dispensed with; the washing of a part may safely be substituted for the washing of the whole; and the maxim of the Saviour will be duly appreciated, "He that is washed needeth not save to wash his feet, but is clean every whit." I commend these remarks to those of our Baptist friends who are halting amidst a diversity of opinions.

To return to the Methodists. Their founder, the Rev. John Wesley, it may be expedient to remind some of his followers, was an ordained Presbyter of the Church of England, and to the day of his death maintained the doctrines of that branch of the Church Catholic, so far at least "as he understood them." It is not very obvious, however, that in endeavoring to get at their meaning, he adhered to the principle set forth in his sermon "Of the Church:"—"It is a stated rule in interpreting Scripture, never to depart from the plain literal sense unless it implies an absurdity." In one instance he suppresses an important part of a sentence in the Church-Catechism, manifesting his dislike for the plain literal sense even in the absence of an absurdity. "Baptism (he says) is not the new birth; they are not one and the same thing. Many indeed seem to imagine that they are just the same; at least they speak as if they thought so; but I do not know that this opinion is publicly avowed by any denomination of Christians whatever. Certainly it is not by any within these kingdoms, whether of the established Church or dissenting from it. The judgment of the *latter* is clearly declared in their large catechism: (*Q.* 163, 165:)

'*Q.* What are the parts of a sacrament?

A. The parts of a sacrament are two: the one, an outward and sensible sign; the other, an inward and spiritual grace, thereby signified.

Q. What is baptism?

A. Baptism is a sacrament, wherein Christ hath ordained the washing with water to be a *sign* and *seal* of regeneration by his Spirit.'

Here it is manifest, baptism the sign is spoken of as distinct from regeneration—the signified.[†] In the Church-Catechism likewise, the judgment of our Church is declared with the utmost clearness:

'*Q.* What meanest thou by this word sacrament?

A. I mean an outward and visible sign of an inward and spiritual grace.

Q. What is the outward part or form in baptism?

A. Water, wherein the person is baptized in the name of the Father, Son and Holy Ghost.

Q. What is the inward part, or thing signified?

A. A death unto sin, and a new birth unto righteousness.'

Nothing therefore is plainer, than that according to the Church of England, baptism is not the new birth." Nothing, it is true, if the catechism be mutilated, and the articles forgotten. But the Twenty-fifth Article declares that the sacraments "be *sure* witnesses, and *effectual* signs of grace," and in accordance with it the catechism affirms that the outward and visible sign is a *means* whereby we receive the inward and spiritual grace, and a *pledge* to assure us thereof—and that being by nature *born* in sin and the children of wrath, we are hereby (in baptism) made the *children of grace.* Mr. Wesley proceeds: "There may sometimes be the outward sign, where there is not the inward grace. I do not now speak with regard to infants; it is certain our Church supposes, that all who are baptized in their infancy are at the same time born again, and it is allowed that the whole office for the baptism of infants proceeds upon this supposition." "But whatever be the case with infants, it is sure all of riper years who are baptized, are not at the same time born again." Did Mr. Wesley never hear of a child that was born into the world, deaf, dumb and blind? May not adults be born into the Church, and still be spiritually imperfect? And if in the course of time they should have all their "senses exercised;" if in compliance with the exhortation of St. Peter to Simon of Samaria, they should repent of their wickedness and pray for forgiveness, would it be more reasonable to affirm of such persons that they were a second time born into the Church—than of a child which suddenly acquired the faculties of seeing, hearing and speaking, that it was a second time born into the world? I trow not. Another extract from Mr. Wesley's sermon on

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[*] From the Christian Remembrancer, in review of "American Criminal Trials. By Paley W. Chandler."

[†] Trial of the Quakers before the General Court and Court of Assistants, Massachusetts, 1656—1661.

Trials for Witchcraft, before the Special Court of Oyer and Terminer, held in Salem, Massachusetts, 1692.

[‡] Trials of certain Negroes and others before the Supreme Court of New-York, for a conspiracy to burn the city and murder the inhabitants, 1741.

[§] Trials of certain British Soldiers before the Superior Court of Massachusetts, for the murder of Crispus Attocks and others, at Boston, 1770.

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[*] Rom. xiv, 17.

[†] The poet has applied the terms "sly" and "sour" to the sects respectively; but certainly without reason.

[‡] Published at Indianapolis.

[§] I mean by laying great stress on passages which inculcate the necessity of faith, without mentioning baptism.

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[*] The Unitarians will tell us that our Lord is called man, or the son of man, more frequently than the titles of the Deity are applied to him.

[†] *Is* it manifest? If it were so, the 163d Answer would have run thus: "There is but one part in a sacrament, viz., the outward and sensible sign, *sealing* something which is entirely distinct." This would have been the plain, literal sense of the authors, approaching very nearly to an absurdity. I will copy the whole of the 165th Answer, after assuring the reader that according to the 161st, 162d, and 166th, the sacraments become *effectual means* of salvation by the working of the Holy Ghost, and the blessing of Christ; and are instituted to *strengthen and increase the faith* and *all other graces* of those who are *within the covenant of grace;* "Baptism is a sacrament of the New Testament, wherein Christ ha h ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and *seal* of ingrafting into himself of remission of sins by his blood, and regeneration by his Spirit; of adoption, and resurrection unto everlasting life; and whereby the parties baptized are solemnly admitted into the visible Church, and enter into an open and professed engagement to be wholly and only the Lord's." *Presb. Conf. Philad.*, 1833, p. 286. The external part of our religion is the food by which our piety is nourished.

he New Birth, (*Vol.* 1. *p.* 402,) shall conclude my gleanings. "The expression *being born again*, was not first used by our LORD in his conversation with Nicodemus. (John iii.) It was well known before that time, and was in common use among the Jews when our Saviour appeared among them. When an adult heathen was convinced that the Jewish religion was of GOD, and desired to join therein, it was the custom to baptize him first, before he was admitted to circumcision. *And when he was baptized*, he was said to be *born again;* by which they meant, that he who was before a child of the devil, was now adopted into the family of GOD, and accounted one of his children." (*Edition*—1831.)

MELANCTHON.

October 26. 1842.

For the Churchman.

THE BAPTISTS.

Mr. Editor,—Our western sectarian papers are abundantly supplied with articles touching "Puseyism" and the "Apostolic Succession." Having a desire to test the consistency of the Baptists, I lately sent to the editors of the Banner at Louisville a communication in which I reminded them that the Synod of Dort, the Rev. John Wesley, Dr. John Mason of New York, and Dr. Samuel Miller of Princeton, upheld the doctrine of the Apostolical Succession; and then remarked, "If the regular Baptists do *not* hold to it, I cannot conceive how the omission is to be reconciled with their sentiments on the subject of baptism. Baptism by immersion, if I understand their sentiments, is an indispensable requisite for Church-membership. After immersion, those persons who are deemed qualified for the work of the ministry, are set apart by the laying on of the hands of the elders. But our LORD commissioned the eleven to baptize, (Go *ye* into all the world, &c.,) and they and the other apostles commissioned in their turn suitable disciples to baptize, by laying their hands upon them. Unless, therefore, there has been from the days of the apostles a regular succession of immersers,* I do not see how any professed Baptists at the present day can call themselves 'disciples.' *If I am wrong in my conclusion, I desire to be corrected.*"

(Signed) "A Churchman."

My communication, Mr. Editor, was published in the Banner on the 20th of October, and two numbers have since made their appearance, but not a syllable meets my eye in reference to my "conclusion." Peradventure, if the editors or their correspondents had endeavored to discuss the matter satisfactorily, they would have been compelled to answer the oft-repeated inquiry, "Who immersed Roger Williams?"

Since I last wrote to you, I have heard of a sect of Baptists whose title may, for aught that I know, be quite an old affair with many of your readers in this "Paradise of Sectarianism." To me—a comparatively raw hand, however—it was sufficiently novel and startling to excite inquiry. They are denominated, from their founder, "Parkerites;" but their more discriminating appellation is, "Two-seed Baptists." Somewhat after the manner of the Gnostics, they acknowledge the existence of two principles—a good and an evil. One of the texts, I am told, on which they rely, is John viii. 37, compared with v. 44: "I know that ye are Abraham's seed;" "ye are of your father the devil." As soon as I obtain the volume which contains their *creed*, you may perhaps hear from me again.

A MISSIONARY AT THE WEST.

November 8, 1842.

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* In the Banner of September 29, Mr. W. White speaks of having re-immersed a sister who had been immersed by the Methodists.

For the Churchman.

"How disgusting, then, is it, to hear the flocks of newly-fledged deacons and unfledged candidates for orders who are swarming out amongst us, prating and chattering in the dialect of ecclesiastical impertinence, about Christians who are our brethren still, although they are not so happy as to possess our peculiar institutions!"

Let this, *Mr. Editor*, serve as an aid to reflection to "An Old Clergyman," in the retirement of his closet, after he has gone over the ground upon which is founded the arguments for the divine institution of the threefold ministry. After this, with his hand upon his heart, and under the full assurance of the awful presence of his GOD, ask himself—is this proper language to apply to the ministers of CHRIST, though they be of an inferior order? Is it not virtually casting dishonor upon CHRIST, the MASTER of these "newly-fledged deacons?" How do the wise and prudent among men look upon such language, when applied to civil ambassadors? Do they not consider it an indignity to the government which sent them? And what has "An Old Clergyman" gained by thus speaking of his more humble brethren in the ministry of reconciliation? He has gained the unenviable distinction of being an apologist for a class, it may be, of good men, as the world would say, but whom neither the *Scriptures*, nor the *Church, rightly* speaking, recognize as Christians, at the expense of a degradation of a portion of CHRIST's ministry.

It would be difficult to guess what could be the motive of "An Old Clergyman," in thus writing. Surely not a desire to correct the evil of their "prating and chattering in the dialect of ecclesiastical importance;" for he is evidently too good a Protestant to suppose that grace is given at our ordination, to enable us to resist the strong leadings of native depravity, where such provoking language is applied to us "newly-fledged deacons." For such deacons, it surely is provoking; and not a little calculated to cool our ardent love for *the Church*, through whose tender care and guidance we hope to enter heaven, with some of our flocks to accompany us; and for whom we are doing what little we can, in the way of her LORD's, and ours, own appointments.

Again; we deacons have enough to contend with, without the addition of those *sinking* epithets. In some of the fields where our Father in GOD has seen fit to send us, we find an abundance of educational prejudices all around us, which serve as serious obstacles in the way of building up the *Church* in this or that parish, as the case may be. In order to meet these obstacles, we endeavor rightly to magnify our office:—as much as our—I would fain hope, Christian—modesty, will allow of. In these efforts we desire and need (whether we deserve them or not is another question) the encouraging sympathies of our elder brethren; (if I may so call them;) but instead of these, we are characterized as "newly-fledged deacons," doing that which is—"how disgusting;" and that too by "An *Old* Clergyman."

This is not as it should be, I am sure. And that it may so appear, has prompted me thus to write. There is too much of such language in vogue among Christians; and it is cause of regret that it is so, not only on account of its bad tendency, but because it must ever be taken as indicating the absence of that state of feeling, which all good people desire to be surrounded with. How different is the *spirit* of the article, just above that of "An Old Clergyman," in the same column, from the pen of "H. H., jr.," who, it may be, is, in the estimation of the *elder*, a "newly-fledged deacon," I think it very likely. He seems to talk like one who has, at least, been in the *shade* of the *General Theological Seminary*, if not within its walls.

I will only add, my dear sir, that your "*Remarks*" are deemed perfectly satisfactory, by an humble deacon, as well as by some others, in these parts, who are better able to judge of their merits than myself.

With the prayer to GOD that the good influence of this humble effort may be co-extensive with the hearty desires which have prompted it, I am truly yours in CHRIST,

Patterson. M. A. P. S.

For the Churchman.

GRAVE-YARDS IN LONDON.

In looking over a file of the London Times of recent date, (October,) the startling disclosures concerning interments in the city of London, struck my attention. They were elicited, it appears, from a report—as the article informs us—to inquire into the matter by gentlemen appointed for the express purpose by the House of Commons. The writer views the subject with serious and Christian feelings, and considers it—as it very properly should be—*a theme connected with the holiest sentiments of our nature*. The details connected with the report are too revolting almost for belief, did we not know from indisputable testimony, that plunderers and robbers of the grave and the dead are capable of doing any thing. The writer thus introduces the subject to his readers:—"The public in general, we believe, have no suspicion of the exceeding importance which attaches to the subject of interments in thickly-peopled districts. Both as it relates to the health of the living, and as it concerns the decency due to the dead, it merits a deep attention, and that without delay. The proofs of the evil, and many materials for the remedy, are collected in the report of a committee of the House of Commons, which was appointed last March, on the motion of Mr. Mackinnon. From that report it is our intention to extract the substance of the main evidence, and of the Committee's principal recommendations, adding such remarks of our own as are compelled by the gross exigency of the case. The witnesses examined as to the state of the burial grounds in London and other large towns are of several descriptions, chiefly grave-diggers, undertakers, medical men, clergymen, and parochial or municipal officers; and the general result of their testimony is, that the present state of these burial grounds is shocking to the feelings of human nature, and dreadfully injurious to the health of the poorer classes, who generally inhabit the neighborhood of the nuisance."

After giving extracts from the report, of practices and depraved doings of sextons and grave-diggers, too disgusting and repulsive for repetition; he thus concludes his remarks, as he states, for the present, in these words:—

"It is no small relief to us to find that we can here close this part of the subject. In doing so, we add no apology for these details, revolting as they are, because where our common nature is thus habitually insulted in what ought to be its long and peaceful home, the living people cannot be too fully imbued with such strong and corporal sense of the mischief as will work directly toward the demand and attainment of a remedy. * * * *

"It is impossible not to feel that in a Christian country, where the remains of mortality are associated in our thoughts with the consecrated place in which they lie, and with the awful world beyond it, *any practice or condition of things which sears the feelings of reverence for the dead has a tendency not only to blunt the moral sense and harden the heart against the general charities of our nature, but to weaken the sentiment of religion itself, by closing some of the main channels through which its influence reaches us.*

"These considerations have still greater weight in our minds than even others, momentous as they are, which led to the appointment of the Committee—the considerations of public health. Into this sanatory question we have not room to enter now; but feel its importance, and shall take an early occasion to sum up the evidence relating to it."

It is not a little remarkable, that untutored and heathen nations and tribes should frequently rebuke civilized and Christian men—or those calling themselves such—by a proper observance of the decencies and proprieties appertaining to sepulture. ETYMON.

For the Churchman.

Mr. Editor,—Your article in the Churchman of the 5th inst. from the British Critic, upon the subject of *Pews*, was of too striking and important a nature to be passed by unnoticed. Will not our American Church listen to the admonitions therein contained? How beautiful would be the sight, and how speaking the example, if our new and splendid edifice, now erecting in our great metropolis, should be formed after the true Catholic model; no enclosures for high and low, rich or poor; but all meeting together upon one common level, to worship one LORD and Master, who is the Maker and Saviour of them all. Then, indeed, would our Christianity teach us to be true republicans; for the Church, like her great Founder, should be no respecter of persons.

How do all human distinctions vanish, and religion become the one whole and engrossing subject to the serious and reflecting mind, when we behold the king and his subject, the prince and the peasant, the noble and the serf, the magistrate and the people, all on bended knee, together imploring divine aid, without which they alike would be poor and wretched and miserable, and having need of all things. How striking must be the contrast presented to the English or American traveller, as he passes through the immense empire of Russia! Let him enter the great Cathedral Church at St. Petersburg; there he will behold, arrayed in all his robes of royalty, the crowned head of the Emperor, kneeling beside the poor beggar clothed in his rough and shaggy dress of skin, their garments even touching each other; there he will see the noble with all his insignia of office close to the poor unlettered peasant, all bowing down together before the great King of Heaven and earth, acknowledging their common wants, and giving thanks for their common mercies. This is a spectacle truly sublime. Here, if no where else, would the Church teach the true nature of that indissoluble bond of union, which links together the members of CHRIST's body; the head does not say to the feet, I have no need of thee. But how is it in *our* churches? The inferior members of CHRIST are cut off from communion with their rich brethren. There is no room for them in their Father's house. They are cast out as aliens and foreigners, and that because they cannot pay for the bread and water of life, which was once given freely to all. And even in some of our professedly *free* churches, (where with noble generosity the rich have provided a separate place of worship for the poor,) *they* by degrees have lost their freedom, not indeed meriting the name of *free churches*. With us then does not the head virtually say to the feet, (the poor members,) We have no need of you; of what avail can your prayers be to us? Let then the Church (for which CHRIST shed his precious blood) be united as one body. Then shall she arise and shine, her light being come, and the glory of her LORD being risen upon her. E*.

For the Churchman.

SOME SPECIMENS OF MODERN REASONING.

Because St. Peter says, that "no prophecy is of any private interpretation," therefore all doctrine must be.

Because the words Bishop and Presbyter are used as synonymes in the New Testament, therefore the Apostles have no successors.

Because in the only place where St. Paul mentions Regeneration, he connects it with Baptism, therefore Baptismal Regeneration is a Popish error.

Because St. James condemns the making any difference between rich and poor in churches, therefore pew rents are scriptural and apostolic.

Because our LORD says "to the poor the Gospel is preached," therefore they ought to have places where they can go by themselves.

Because St. Paul says, "Study to be quiet," therefore stuffed and cushioned pews are unquestionably apostolic.

Because we are forbidden to fast like hypocrites, therefore we need not fast at all.

Because St. Paul says to Timothy that "the time will come when they will not endure sound doctrine," therefore it is not worth while to insist much on doctrine. And so on *ad infinitum*. DIALECTICUS.

For the Churchman.

"A TABULAR VIEW OF THE VARIATIONS IN THE COMMUNION AND BAPTISMAL OFFICES OF THE CHURCH OF ENGLAND, *from the year* 1549 *to* 1662; *to which are added, those of the Scotch Prayer Book of* 1637; *with an Appendix, illustrative of the Variations.* By FREDERIC BULLEY, B. D., *Fellow of St. Mary Magdalen College, Oxford.*" (J. H. Parker and Rivingtons.)

This is the most useful and complete collation that we have yet seen of the variations which our communion and baptismal offices have undergone. These being the *most important and most controverted* parts of our ritual, we might say almost the only ones which really call for a collation in a *doctrinal* point of view, Mr. Bulley has wisely confined himself to them; indeed, had he not, the full and accurate way in which he has treated his subject would have enlarged his book to a most inconvenient and unmanageable size. Our Prayer Book has gone through four principal revisions, reckoning in this number the Scotch of 1637—a most important one, showing the sacramental views of our standard divines. All these four revisions Mr. Bulley has given in separate adjacent columns, placing the parts in which the variations occur opposite each other in order to enable the reader to take them in at a glance, without the trouble of referring backwards and forwards, and turning over pages. Mr. Bulley has evidently not forgotten the golden rule (we wish it were more attended to) which applies to all books in their degree, and especially to collations—that an author should give *himself* trouble if he would save his *reader* trouble. In most books of the kind that we have seen, the annoyance and distraction caused by turning over and looking for references at the bottom of the page, really destroys half the utility of the work. The one before us, obviously at the cost of great labor to the collator, does away in a great measure with these difficulties, and is calculated to give any reader, who will exert only ordinary attention, a very correct acquaintance with the history of the most important parts of our Prayer Book. Mr. Bulley has added a preface, in which is a short summary of each of the four revisions, and an appendix, containing all the documentary matter bearing upon them—acts, proclamations, conferences, &c., as well as extracts from contemporary divines, and from our liturgical writers.

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Mr. Editor,—The above is from *the British Critic*. It seems to be a very interesting work, and the object of sending the extract to your paper is to draw the attention of American publishers to it. An edition *with two additional columns showing the parallel passages of "the proposed book," and of the Book of Common Prayer set forth in the United States*, would be very valuable. Cannot some of our numerous competent Churchmen be convinced of this and find time to edit the work? The price of the English book is seven shillings sterling; it is probably a thin octavo. X. M.

The Rev. Edward Winthrop, late Professor of Sacred Literature in the Episcopal Theological Seminary, (which was formerly located here,) has accepted a call to St. Paul's Church, in the city of Cincinnati. His farewell sermon, which was preached on Sunday last in the Episcopal Church in this city, was a truly eloquent discourse, worthy of the high reputation and exemplary piety of its learned and talented author. Many a silent tear expressed the ardent attachment of a people of whose kindness he has had abundant proofs We feel assured that wherever he goes, his name is destined to be among those of the first orators of the age and country.—*Lexington, Ky. Observer.*

DIOCESE OF PENNSYLVANIA.

Rev. William Henry Rees requests that letters and papers for him be directed to Frazer, Chester county, Pa.—*Ep. Recorder.*

Scottish Episcopal Church.—We are informed that the Bishop of London was in Scotland last summer, and preached at Edinburgh, and at the Inn at Dunkeld, where there is no chapel. Mr. Keble was also on a tour in the north, and preached at Inverness.—The Bishop of Aberdeen and a Committee have been inspecting two places in Perthshire which have been offered as a site for building the new College; the one near Crief is the most likely to answer.—The meeting of the Scottish Episcopal Society last month was most satisfactory; the funds are in a prosperous state, by which it has been able to add £5 to the stipends of the poorer clergy,—a small but welcome addition to their incomes. We understand that "The Church," a Toronto paper, which was lately noticed in our columns as conducted on excellent principles, is published under the auspices of the estimable and indefatigable Bishop of Toronto, Dr. Strachan, who is a native of Aberdeen, and has been laboring in the wilds of Canada for nearly half a century. We are happy to learn that the gratifying fruits of his exertions are now more conspicuously manifesting themselves.—*Oxford University Herald.*

THE CHURCHMAN.

SATURDAY, NOVEMBER 26, 1842.

At the last meeting of the Domestic Committee of the Board of Missions, the following preamble and resolution were adopted:

Whereas the Domestic Committee finds itself unable, from the state of the treasury, to pay the Missionaries now suffering for the want of their salaries due on the first of October last, much less to *extend their efforts*, as recommended by the Board:

And whereas this debt of $7000 threatens, if not discharged, to crush our Missionary Institutions:

And whereas this Committee desire an early opportunity of presenting this subject to the Board:

Therefore, *Resolved*, That the Presiding Bishop be respectfully requested to call a special meeting of the Board of Missions.

The Presiding Bishop accedes to the request, and will have a meeting of the Board called in this city, at about the time which may be appointed for the consecration of the Assistant Bishop-elect of Massachusetts.

It is understood that a majority of the Standing Committees have signified their consent to the said consecration, so that the way will probably soon be open for the appointment of the day.

THE EVANGELISM OF THE ENGLISH CHURCH.

The maintenance of conflicting principles is by no means congenial with intellectual strength. The Catholic Church has produced great men, who have been consistent in their principles, and have never shrunk from carrying them out to their legitimate results; of this the most illustrious names in the Church of England alone furnish an adequate proof. The modern system antagonist to the Church, or that which maintains the sufficiency of private reason to appropriate to itself the mercy of the Christian economy without the intervention of the ministry and sacraments, has also, when it has had free scope, produced its Coryphæuses, who have consistently denounced the Catholic system, in all its ramifications, as a manifestation of Antichrist. Both these systems are self-consistent and powerful, the one for edification, the other for destruction. But the awkward necessity of upholding both systems at once, of giving the head passively to the one, and the heart and hand actively to the other, puts men in the position of the fabulous race who lived in holes of the earth, and built their houses of egg-shells. Such men are forever avowing principles and disclaiming their legitimate consequences; stoutly affirming of things essentially opposite, that the one is Christian, and as stoutly denying that the other is Antichristian.

Shortly after the origin of the Evangelical party in England, which grew up out of the excitement of Whitfield and Wesley, Mr. Daubeny, and other Catholic divines of deep piety and vigorous minds, made an earnest effort to awaken in it a just appreciation of the principles of the Church as the ground for the cultivation of piety and the guide for the direction of feeling. But the voice of honest expostulation was unheeded, and the Evangelical party became in consequence the sport of two antagonist systems; bound by its principles to the Church, and driven by its feelings to dissent; the centripetal force having the effect to draw off individuals by leading them to study the Church's system, and shape their feelings in its direction, and so leaving the main body more and more to the unmitigated mercy of the centrifugal.—Thus the lapse of time has effected a pretty thorough divorce between the head and the heart, and left the Evangelism of the English Church little more than a bare dissenting feeling, with scarcely an inch of Church ground on which to justify any of its distinctive tastes and measures.

We have been led to these reflections by the annexed remarks of the Edinburgh Witness in reference to the intellectual strength of the Evangelism of the English Church. Of the remains of this party, the London Christian Observer is the oracle, or as the New York Observer expresses it, "the able champion;" and it may be interesting to our readers at present to compare the opposite estimates in which this journal, or the party which it represents, is held by the Presbyterians in Scotland and the Presbyterians in America.

The Witness of October 19th is mourning over the late defections from the ranks of Dissent, and looking about to see what forces can and what cannot be relied on for effective co-operation in a crisis which it sees to be fast approaching. Having spoken of other allies, he comes at last to the Evangelism of the English Church, and we commend the whole extract to the attention of our readers, and particularly a few passages which we have taken the liberty to italicise:

"The Evangelism of the English Church was reckoned some few years ago to include in its ranks nearly the one seventh part of the clergy,—no very large minority, but a comparatively large one for the Church of England. The number is said to be considerably less at present. We shall not venture to account for the fact, but certain it is, that though the Evangelism of this Church has produced men such as Scott and Cecil; *a profound acquaintance with theology is not one of its characteristics. It has ever shown its strength rather in feeling than in thinking,—it has addressed itself to the affections, and left the understanding comparatively uninformed.* And it is, no doubt, an excellent thing to feel warmly. It was no small relief, in looking over the wide-spread deadness of the English Establishment, to meet here and there with a man of evangelical views and warm feelings, *even though his stream of thought was but shallow, and his knowledge of divine things but small.* All the *heart* shown within the pale of the Church was heart on the right side, and it might have seemed an invidious part to say that there was something more needed still. But the *heart* of the English Establishment is not now all heart on the right side, Puseyism is as certainly a living spirit as Evangelism itself,—an earnest, impassioned, vigorous principle, that can appeal to sentiment and feeling with no inconsiderable power; and the mournful fact, that some of the very men once earnest and impassioned in the cause of Evangelism, are now equally earnest and impassioned in the cause of Puseyism, should teach us the signal importance of well-grounded, well-examined belief. But it is only an inconsiderable section of the Evangelical party that have failed so signally. Another and much more numerous section have not gone quite so far. They have, however, gone quite far enough, to occupy ground on which they can accomplish but little in the great battle of Protestantism. *The Rubicon of the present quarrel lies*, if we may so speak, *on the very confines of Episcopacy.* It would seem as if an Evangelical Episcopalian had but fully to recognize the virtue of the apostolical succession, in order to be lost to all intents and purposes to his old cause;—and the section of which we speak has gone thus far. What help can we expect from men who can but hope in our behalf, in stretching their charity to the utmost, that we may share in the uncovenanted mercies? There is yet another section of Episcopal Evangelism all too weak, and possessed of no political influence apart from the Conservatism which it supports,—a Conservatism whose interest it may not long be to support it in turn,—that would stand us in better stead, did its ability but equal its will. We refer to that section represented by the London *Record*. We are afraid it will discover its position to be peculiarly an uneasy one, if doctrines such as the baptismal regeneration of the Bishop of London are to be authoritatively declared the doctrines of the Church of England. It will find itself in the circumstances of an alien in an enemy's country, with this peculiar hardship in the case, that it will be the country of its affections notwithstanding.

THE LONDON CHRISTIAN OBSERVER *and the N. Y. Churchman.*—We have already announced Mr. Mason's intention to reprint the L. C. Observer, one of the best religious monthlies in the world. His undertaking is approved and highly commended by such men as Rev. Drs. Milnor and Eastburn of this city, and many others. But the Churchman of this city, in several communications, condemns the measure, declaring that the sentiments of the Observer are opposed to those held by Bishop Onderdonk and the late Bishop Hobart and other clergy "of this diocese." Having long read the London Magazine, we are somewhat familiar with its doctrinal sentiments, and if it be true that its doctrines differ from those held by the clergy of New York, we trust that it may be widely circulated, that Truth may meet and vanquish Error.

From this opposition of the Churchman, it may be understood that there is no Puseyism in the Observer. It is the noble warfare of this Magazine against that heresy, which provokes the opposition of the Churchman and all those who sympathize with that papistical movement in the Church of England. And as we have no religious monthly in this country of the character of the Observer, we are glad to know that this able champion of evangelical truth and valiant opponent of Popery in every disguise, is to be introduced among our people.—*New York Observer.*

We feel no more hostility to the London Christian Observer than to the New York Observer, the N. Y. Evangelist, the (Unitarian) Christian Register, the (Campbellite) Millennial Harbinger, and other organs of "the religious public;" with all of which in their proper places we desire to be on friendly relations. But when members of our Church are asked to subscribe to a journal, we claim the privilege of giving them such information as will enable them to form a just opinion of its character; leaving them to make such use of the information as they please.

The praise lavished by the New York Observer and other sectarian prints on the Christian Observer, answers our purpose as well as the censure of that journal by a college of Bishops. It says in effect that the Christian Observer, though nominally Episcopal, is really Presbyterian or Methodistical, or Free Grace Baptist, or what not, in its complexion and tendency; that it is in truth a treacherous friend in alliance with the deadly foes of the Church, branding its most sacred principles as "Puseyism," "Papistical," "heresy," &c., and aiming to uproot its foundations and to build up the Babel of sectarianism in its place. The statement and promulgation of this fact is all at which we aim.

The Romanists, it is said, commend the Oxford Tracts; and it is certain that they commend the Apostles' Creed and the Gospel of St. John. It is certain also that they commend the writings of our great Bishop Bull on the Arian controversy, and that our House of Bishops commends the work of a Presbyterian divine, Leland, on the Deistical Writers. This proves only that Romanists, Presbyterians, and ourselves, hold some positive truth in common, the propagation of which we mutually desire. But when was a Churchman ever known to commend a work in favor of the adoration of the Virgin and the cross, or of indulgences considered as remissions of punishments due to the justified? When was a Quaker ever known to commend a work in favor of the sacraments and visible worship? or a Unitarian a work in favor of our LORD's Divinity and Atonement?

The truth is this: Professing Christians of all denominations commend those works which are calculated to establish such principles as they hold in common; but no professing Christian, of competent honesty and sagacity, is ever found to commend a work which is calculated to promote the extension of principles which he, or the denomination to which he belongs, rejects.

Now either our Church has or has not principles which distinguish her from Presbyterians, Baptists, Methodists, &c., &c. If not, then the praise which these denominations bestow on the Christian Observer is easily explained; but if our Church has principles distinctive of herself, and if the Christian Observer faithfully advocates and exhibits them, then the praise bestowed on that journal by sectarian prints and preachers is an inexplicable riddle.

As to the ability with which the Christian Observer is conducted, we may refer to the opinion of a competent and impartial witness quoted in a previous article. For the present, we leave the subject, with the following extract from the Christian Intelligencer, merely remarking, that of the "seventy ministers," five only belong to our Church:

"Already seventy ministers of the *Episcopal, Baptist, Methodist, Presbyterian*, and *Reformed Dutch* denominations have recommended the work to the patronage of their several Churches. We hope that the design will be amply encouraged by those who are solicitous for the extension of Gospel truth, and for the preservation of the children of men from error."

The position of the Bishop of London, and the great importance which has in consequence been attached to his Charge, induces us to give it in full to our readers.

The Charge asserts distinctly the "provision of outward means," in the Christian economy, "for the purpose of approaching GOD and obtaining his favor;" the divine commission of a ministry whose province it is "to realize instrumentally to those for whom CHRIST died, the blessedness of which the Levitical priesthood administered only the shadow; together with the cardinal principles of Baptismal Regeneration and Justification. And if it contains other views and expressions conflicting with these principles, we can only regret that its authority is in so far weakened.

The reception of the Charge, as far as can be ascertained from the comments of such English prints as we have seen, has been such as might have been anticipated from its ambiguous tone. The Times regards it as the reluctant reflection of a growing public opinion, which the Bishop has been alike impotent to promote or restrain. The Church Intelligencer hints at a dissatisfaction, which it were hardly becoming to express. The Witness, (Scotch Presbyterian,) pronounces his Lordship the Barrere of the English Church, ultimately intent on the promotion of principles which he is too politic as yet fully to avow; and those principles are summed up by the Witness in that word of horrid import, Puseyism. But the most pointed allusion to the equivocal tenor of the Charge that we have seen, is the following *jeu d'esprit* of the Morning Chronicle:

"After various wanderings in the wide world of theology, the conclusion of the late Charge, as reported, lands us in the most spacious half-way house that we ever remember to have seen in the land of compromise. It is charmingly fitted up with whole suits of rooms, light and dark, for dressing and undressing. Our readers shall judge, and let them read this string of compromises with reverence, if they can:—

* * * * * * * * * *

"First, there is the Clothes compromise; hat shovel, but not very shovel, and single-breasted coat, mediating between the coat of the gentleman and the frock of the Romish priest. Secondly, the Eastern compromise; which seems to mean, turn towards the east, but do not turn so entirely as to back the congregation. Thirdly, the Reading-desk compromise; the construction recommended by his Lordship being, we infer, such as to ensure an aspect S.S.E., or full S.E., 'which enables the clergyman to turn to the east while praying, and to the south during the lessons.' Is there any mystery in the clergyman's being always northward of his parishioners? The fourth is the Candle compromise. In this, Puseyism will find very little satisfaction. The unlit taper on the altar in the morning is no homage; and at night it is desecrated by descending, in semblance at least, to do the work of a common candle in helping to light the church. And then there is the Gown and Surplice compromise, in which his Lordship deems it 'wise' to concede to each the post of spiritual honor alternately. So ends the patchwork which renders our quotation very like the sign of the Chequers."

CHURCH IN SCOTLAND.—An event of considerable importance has occurred in the diocese of Edinburgh, the particulars of which, as we are informed, are substantially as follows.

By the 28th Canon of the Scottish Episcopal Church it is decreed, that 'if any clergyman shall officiate or preach in any place publicly without using the Liturgy at all, he shall for the first offence be admonished by his Bishop; and if he persevere in this uncanonical practice, shall be suspended until, after due contrition, he be restored to the exercise of his clerical functions.' Notwithstanding this canon, the Rev. D. T. K. Drummond, one of the ministers of Trinity Church, Edinburgh, has for some time held a weekly meeting during the winter season, in an unconsecrated and unlicensed Hall, where exposition of Scripture, singing, and extempore prayer are used, but the Liturgy of the Church is not read. The Bishop of Edinburgh, in terms of the canon, admonished Mr. Drummond that his conduct was irregular, and that if persisted in, the rules of the Church must be *enforced*. A series of letters subsequently passed between the Bishop and his Presbyter, which the latter has published, as far as appears, without the permission of his superior. Mr. D. attempts to establish, that if the meeting condemned by the Bishop be irregular, so also are several of the meetings held by him which the Bishop does not positively prohibit. The Bishop of course has no regard to this plea; and in consequence Mr. D., without waiting the sentence of the Diocesan Synod, and disregarding the right which he has, if he thinks himself aggrieved, to appeal from that sentence to the Bishops of the Church, has intimated his immediate intention of resigning his charge.

From the Church Intelligencer of November 2d, we learn that Mr. Drummond has resigned his charge, and that the following Dissenting circular has been issued:

"To Scottish Episcopalians and members of the Church of England:—A Committee of the Rev. D. T. K. Drummond's Friends having, this day, resolved to invite him to continue his ministrations in Edinburgh as A CLERGYMAN OF THE CHURCH OF ENGLAND, it is requested that FAMILIES and INDIVIDUALS desirous of supporting this object, and of taking seats in the church which is about to be formed, will send their names and addresses, and state the number of sittings required, *as early as convenient*, to Mr. Mylne, W. S., 35 Charlotte Square. A subscription list has been opened, to meet the necessary expenses. Edinburgh, 24th October, 1842."

This Mr. Drummond is the same clergyman who some time since figured in the Edinburgh papers against the synodical letters of the bishops in recommendation of the College; and though we grieve over his fall into schism, we are happy to find that discipline is awake in the Scottish Church. His resignation cannot save him from degradation from the ministry; and all the abettors of his schism, whatever name they may assume, will be liable to excommunication. The vine will be made more flourishing by the excision of fruitless branches.

THE HAND BOOK OF NEEDLE WORK. By MISS LAMBERT. *With numerous Illustrations, engraved by J. J. Butler.* New York: Wiley & Putnam, 161 Broadway, 1842.

The remark of Cicero, that there is a certain chain which connects all the sciences, was never better illustrated than in the present work. The history of Needle-work and Tapestry from the earliest times, and of the manifold occasions for which it has been used, carries the reader into the regions of mythology and theology, and furnishes him with many curious anecdotes in relation to distinguished personages and events of all times and places. The materials of Needle Work, which are the products of the animal, vegetable, and mineral kingdom, can hardly be discussed without a glance at the natural sciences; while the manufacture of the raw material, the preparation of colors, the invention of patterns, and the construction of implements, bring into review the progress of the arts. All these matters, however, are what the critics call *prologomena*, and merely open the way for initiation into the mysteries of knitting, braiding, embroidery, and the countless varieties of decorative Needle Work. Of the former part of the work, we can say that it is agreeable and instructive, and displays no inconsiderable extent of miscellaneous reading and learned research. The latter part we are bound to presume contains still more important and accurate information. The taste and beauty with which the work is brought out, are in the highest degree commendable, and such as to insure it a welcome into every family not composed exclusively of monks. A page in the beginning contains the following appropriate and complimentary inscription:—

"To the Ladies of the United States this volume is most respectfully dedicated by the publishers."

CLAIMS OF THE COUNTRY ON AMERICAN FEMALES. *By* MISS COXE, *author of "Young Lady's Companion," "The Wonders of the Deep," &c.* 2 vols. Columbus: Isaac N. Whiting.

These volumes are not sufficiently imbued with the spirit of the Church to have our entire sympathy and approval; but making allowances for this deficiency, there is much in them that is deserving of praise. The exorbitant lunacies of modern political fanatics are totally eschewed, and the true social and political relations of woman are recognized. Indeed, the work displays much good sense, earnest religious feeling, and extensive reading; and although some of its many historical allusions take their coloring from the author's fancy, yet on the whole it bears the impress of a vigorous and amiable mind.

For the Churchman.

CHURCH AFFAIRS IN ENGLAND.

My last letters, my good brother, afford many pleasant glimpses of things in our dear Mother Church of England, which I am not willing to enjoy alone. First of the first, a faithful correspondent writes: "I am thankful to be able to report that the Archbishop (of Canterbury) may really be said now to be quite recovered, quite himself again. It is indeed a great mercy of Divine Providence; and I cannot help looking upon it, as you do, as a token of favor to our Church, and of power put forth in her behalf." From the same source, I learn, that the venerable mother of Mrs. Howley, who resided with her, (making, when I was at Lambeth, four generations in the Palace,) has recently died, in her 85th year—"a very peaceful and painless dropping asleep; or rather, not waking again from her sleep: a death she had often expressed a desire to die." Thus, within a few weeks, at Addington Park, (where the family, at this season, always are,) there have been Mrs. Howley's severe attack of spasmodic cholera, the Archbishop's wonderful recovery after a relapse of the same frightful malady, and Mrs. Belli's death. This venerated lady's remains repose in an old family vault, under what was the Parish Church, and is now St. Paul's Chapel, Clapham; very near the resting place of "the good Bishop of Limerick," and the Thornton family vault.

The two new Professors at Oxford, Dr. Ogilvie, of Pastoral Theology, and Mr. Hussey, of Ecclesiastical History, my correspondent writes me, have commenced their lectures; and "very satisfactory classes are forming, in each department." Thus the beginning is made a thorough system of theological education in the University. One is forcibly reminded of what the Bishop of Salisbury, in his late excellent Charge, has said of those whom it is the fashion of some persons to revile as "Oxford divines"—"they have been the chief instruments in reviving the study of sound theology in an unlearned age." He adds, among other services which they have rendered to the truth: "they have given the sacraments their due place in the scheme of our holy religion, as contrasted with those who would make them little else than bare signs and symbols, instead of channels of regenerating and sanctifying grace; they have warned men not to rest contented in the mere beginnings of the Christian life, but to endeavor still to go on unto perfection, encouraging them to aim continually at a higher standard of holiness, devotion, self-denial and good works." That this, and greatly more, is true of them, not even their worst enemies deny. What I have to say is, let them who have done better things than these, cast the first stone at them!

The venerable Archbishop of York, whom I saw last year, in the enjoyment of perfect health, having lately completed his 85th year, has preached, what is understood to be his last sermon, in the Chapel at Bishopsthorpe. The text was most appropriate; "The night cometh, in which no man can work." The sermon is spoken of as a most impressive and truly eloquent discourse, delivered in a clear, distinct and forcible manner. Though the excellent prelate, who enjoys the highest love and veneration of all who know him, thus ceases to preach, he by no means ceases from his Master's work. An ordination to be held by him, at Bishopsthorpe, is announced for Sunday, 18th December, (Ember Sunday;) the candidates for which are "desired to send in their papers, (which must be strictly conformable to the regulations now in force,) on or before Friday, the 25th of November, and to appear there themselves on the Thursday preceding the Ordination, by ten o'clock in the morning." I quote this to show that this is not the day of free and easy discipline, in England.

I have written to you before touching the Colonial Bishoprics. But it is a subject not to be exhausted of its interest. From another correspondent I have the following further notice of the new Bishop of Tasmania, (Van Dieman's Land.) "I had the pleasure of communicating personally your message to my excellent friend Bishop Nixon; who enters with his whole heart into your view of the Colonial Bishoprics, and is indeed a Bishop fitted to realize (under his Divine Master's blessing) even your high anticipations. If his brethren in this great ministration prove like gifted and like minded, it will be equally happy for the Colonies, and for the Mother Church and country. It has been the will of God that he should begin his Episcopal course under heaviest trial: the death, after an illness of a few weeks, of his eldest boy, a dear little fellow of five years of age. The afflicted parents thus leave at Ash a deposit which must knit their hearts to its Church and people through life; where already were lodged their cordial sympathies and affections. We deeply feel for them: as who must not? There is all Christian resignation: but the poor Bishop has been greatly bowed down under the stroke; and his fellow mourner deeply suffers also. They sail in January."—"Within these five weeks we witnessed that glorious sight, the Consecration in Westminster Abbey. At the moment, he who should have adorned it by his presence, the venerable Archbishop of Canterbury, was laid upon the bed of sickness, under an attack of Asiatic cholera, which brought him near to the gates of death. A few days after, all hope, humanly speaking, seemed gone. Yet I was one of the very few who would not give up hope. My experience in Bishop ——'s long affliction, taught me, that, where more vigor had appeared than the physicians reckoned on, and, after sinking, a rally had taken place, there might be a fund of *hidden strength*; and to this trembling hope I clung. Under the great Head of the Church, the result gave delightful proof that I was right. The good Archbishop, ready as a little child for his Father's will, (his spirit throughout was angel-like,) was 'lifted up from the gates of death;' and so lifted up, that, under God, the Church in this country,—may I not add, throughout the world?—seems to have granted to her a new lease of his invaluable life. His Grace has resumed his usual hours and habits; and his constitution gives promise of being quite renewed by the spring of nature, in throwing off this most fearful attack. This is indeed the mercy of God to our Zion, and all who wisely love her. For where shall his like be found? Without hesitation, I must say, that, (while numbering several most able and excellent Prelates among his brethren,) in some of the highest requirements for the office of a Primate, Archbishop Howley stands alone. The dignity of humility, the enlightened love and protection of theological learning, for its own and the Church's sake, and that strength which springs from the union of quietness with confidence, were never perhaps more happily united in one man. *But you have seen and known him.*"—I am indeed gratified that the estimate which I ventured to give of the Archbishop's character, at the time when our hearts were almost failing us for fear, should be so fully and literally confirmed by one so qualified by years of knowledge to judge and speak.—The same admirable friend says: "You may well prize the possession of such presbyters as Messieurs —— and ——. The Church which possesses such is likely to possess more." I leave the blanks for you to fill.

I notice two instances of preferment most worthily bestowed on two of my excellent friends: Dr. Tarton, heretofore Dean of Peterborough, to the Deanery of Westminster; and Archdeacon Hale (of Middlesex,) the Master of the Charter House, to be Archdeacon of London. An admirable appointment.

There is more that I would send you of deep interest on other themes connected with the Church; but enough for the present. I may send you another handful for another week. Meanwhile, believe me faithfully your brother, G. W. D.

Riverside, 21 Nov. 1842.

A FORM OF PRAYER AND THANKSGIVING; to be used in the Diocese of New-York, on days of Thanksgiving, appointed by the civil authority.

In conformity with the 47th Canon of the General Convention of the Protestant Episcopal Church in the United States of America, of 1832, empowering the Bishop of each Diocese to "compose forms of Prayer or Thanksgiving for extraordinary occasions, and transmit them to each Clergyman within his Diocese, whose duty it shall be to use such forms in his Church on such occasions;" I do hereby set forth the following Form of Prayer and Thanksgiving, to be used in the Congregations of the Diocese of New-York, on any day recommended by the civil authority, as a day of public Thanksgiving and Praise to Almighty God; unless some other form should be by me specially set forth.

Benjamin T. Onderdonk,
Bishop of the Diocese of New-York.

New-York, November, 1841.

A FORM OF PRAYER AND THANKSGIVING.

¶ The service shall be the same as that prescribed by the Church, in the "Form of Prayer and Thanksgiving to Almighty God, for the fruits of the earth, and all the other blessings of his merciful providence, to be used yearly, on the first Thursday in November, or on such other day as shall be appointed by the civil authority;" except that the *tenth Selection of Psalms* shall be used at Morning Prayer; and in addition to the *Thanksgiving* appointed in said service, to be used after the General Thanksgiving, shall be said, at Morning and Evening Prayer, the following:

O God, who art the blessed and only Potentate, the King of kings, and Lord of lords; the Almighty Ruler of nations; we adore and magnify thy glorious name for all the great things which thou hast done for us. We render thee thanks for the goodly heritage which thou hast given us; for the civil and religious privileges which we enjoy; and for the multiplied manifestations of thy favor towards us. Grant that we may show forth our thankfulness for these thy mercies, by living in reverence of thy almighty power and dominion, in humble reliance on thy goodness and mercy, and in holy obedience to thy righteous laws. Preserve, we beseech thee, to our country, the blessings of peace; restore them to nations deprived of them; and secure them to all the people of the earth. May the kingdom of the Prince of peace come; and reigning in the hearts and lives of men, unite them in holy fellowship; that so their only strife may be, who shall show forth, with most humble and holy fervor, the praises of him who hath loved them, and made them kings and priests unto God. We implore thy blessing on all in legislative, judicial, and executive authority, that they may have grace, wisdom, and understanding, so to discharge their duties as most effectually to promote thy glory, the interests of true religion and virtue, and the peace, good order, and welfare of this State and Nation. Continue, O Lord, to prosper our institutions for the promotion of sound learning, the diffusion of virtuous education, and the advancement of Christian truth, and of the purity and prosperity of thy Church; change, we beseech thee, every evil heart of unbelief; and shed the quickening influences of thy Holy Spirit on all the people of this land. Save us from the guilt of abusing the blessings of prosperity to luxury and licentiousness, to irreligion and vice; lest we provoke thee, in just judgment, to visit our offences with a rod, and our sins with scourges. And while thy unmerited goodness to us, O God of our salvation, leads us to repentance, may we offer ourselves, our souls and bodies, a living sacrifice to thee, who hast preserved and redeemed us, through Jesus Christ our Lord; on whose merits and mediation alone we humbly rely for the forgiveness of our sins, and the acceptance of our services; and who liveth and reigneth, with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

¶ After the Collect for the day, in the Communion service, the following:

O Almighty God, who hast never failed those who put their trust in thee, and dost honor the people who honor thee; imprint on our hearts, we beseech thee, a deep and habitual sense of this great truth, that the only security for the continuance of the blessings which we enjoy, consists in our acknowledgment of thy sovereign and gracious providence, and in humble and holy submission to the Gospel of thy Son Jesus Christ: to whom all power is given in heaven and in earth, and who is one with the Father and the Holy Ghost, in the eternal Godhead, our Mediator and Redeemer. *Amen.*

¶ At evening Prayer the same order shall apply with regard to the introductory sentences as is set forth for Morning Prayer in the form of "Prayer and Thanksgiving" aforesaid; the *ninth Selection of Psalms* shall be used; and the *first Lesson* shall be Deut. x. 12, and the *second Lesson*, Romans, xii.; and the *Collects* for the day, as in the Morning.

, The above having been previously sent to such clergymen as belonged to this Diocese at the period of the last Thanksgiving-Day, has this year been transmitted by mail to those who have since become connected with it. Other copies will be given to such clergy as may apply for them to Messrs. Swords, Stanford & Co., 152 Broadway.

TO CORRESPONDENTS.

"An Evening Thought," "——," "Bb," "A Layman of the Southwest," "G. H. H.," "G," and "Melancthon," next week.

"D," and "An Old Clergyman," are received.

The obituary notice of the late Mrs. Cox in our next.

INTELLIGENCE.

DIOCESE OF MARYLAND.

Institution.—On the Twenty-fourth Sunday after Trinity, in Christ Church, Baltimore, the Rev. Henry Van Dyke Johns was instituted into the rectorship, on request of the vestry, by the bishop. The Rev. Mr. McJilton, the assistant minister, offered morning prayer, the bishop preached, and the newly instituted rector, in accordance with the provisions of the office, administered the holy communion.—*Banner of the Cross.*

DIOCESE OF SOUTH CAROLINA.

On the 27th of September, the new Church of St. John, Winnsborough, Fairfield district, was consecrated by Bishop Gadsden. It is 50 by 30 feet, with a gallery for the accommodation of colored persons.

On the 16th of October, a new congregation, under the title of Trinity Church, was organized in Abbeville district, and measures adopted for erecting a church edifice.—*Ib.*

DIOCESE OF CONNECTICUT.

Ordination.—On Tuesday, the 14th ultimo, the Right Rev. Bishop Brownell, D. D. LL. D., admitted the Rev. John H. Hanson, deacon, to the priesthood, in St. Matthew's Church, East Plymouth, Conn. Morning prayers were read by the Rev. Wm. Watson, and the lessons by the Rev. Mr. Covell. The candidate was presented by the Rev. Henry Zell, and the above clergy, together with the Rev. N. S. Harris, and the Rev. J. L. Clark, united with the bishop in the laying on of hands.

The sermon was preached by the Rev. N. S. Harris, from the 22d chapter of Acts, and part of 10th verse,—"What shall I do, Lord?"—and was a masterly exhibition of the duties of the ministerial office, and of the urgent want of increasing the clergy of the Church, to supply the spiritual destitution of the country—especially in the West.

The bishop administered confirmation at the same time, to ten persons.

The following clergy were also present on the occasion:—The Rev. Dr. Holcomb, and the Rev. Messrs. Jones and Eastman.

In the afternoon of the same day the bishop confirmed 21 persons in Christ Church, Harwinton, under the pastoral care of the Rev. Henry Zell.—*Chronicle of the Church.*

Dr. F. Southgate, (brother of our Missionary to Constantinople,) after having studied for Holy Orders in Jubilee College, Ill., has passed his third examination with credit, and will shortly be ordained.

MARRIED,

On Thursday evening, the 17th instant, in the Church of the Holy Evangelists, by the Rev. Benjamin Evans, Mr. Alvah T. Canfield, to Miss Morgiana, daughter of William G. Haycock, Esq.

DIED,

Nov. 9th, at Quacknack, N. J., Mr. Robert Carr, aged 78 years, formerly of New-York.

CALENDAR.

NOVEMBER.

27. Advent Sunday.
30. St. Andrew the Apostle.

DECEMBER.

4. Second Sunday in Advent.
11. Third Sunday in Advent.
14.
16. Ember days
17.
18. Fourth Sunday in Advent.
21. St. Thomas the Apostle.
25. Christmas Day.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Second Sunday in Advent, December 4, Calvary Church, *Brooklyn.*

Fourth Sunday in Advent, December 18, St. Thomas' Church, *New York.*

Second Sunday after the Epiphany, January 15, Church of the Ascension.

Fourth Sunday after the Epiphany, January 29, St. Clement's Church.

Septuagesima Sunday, February 12, Emmanuel Church, *Brooklyn.*

Quinquagesima Sunday, February 26, St. Peter's Church, *New York.*

Second Sunday in Lent, March 12, Mission Church of the Holy Evangelists.

Fourth Sunday in Lent, March 26, Mission Church of the Epiphany.

Fifth Sunday in Lent, April 2, All Saints' Church, P. M.

Sunday next before Easter, April 9, Church of the Nativity.

Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

NOTICES.

MISSION CHURCH OF THE HOLY EVANGELISTS.

On Sunday morning a collection will be made in this Church in aid of the funds of "The New York Bible and Common Prayer Book Society." The liberal contributions made by the Society it is hoped will call forth the generous bounty of the congregation on the occasion, to enable an universal circulation of the Bible and Book of Common Prayer to all the destitute of our land.

New York, November 26, 1842.

☞ John Loney, Esq. has been appointed Receiving Agent for both Domestic and Foreign Missions in place of James Howard, resigned.

New York, November 26, 1842.

LECTURES ON CHRISTIAN EDUCATION.

A Lecture, being the first of a series, on the Connection of *Christianity* with *Popular Education*, will be delivered in St Paul's Chapel on Sunday evening next. Services will commence at 7 o'clock.

New York, Nov. 26, 1842.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of Nov. 16, has received the following contributions, viz.:

From ladies' circle of industry, Bellows Falls, Vt, $25; Trinity ch, Southport, Ct, per Rev N E Cornwall, $7 75; from the late Miss M J Van Pelt, Brooklyn, $5; St James' ch, Piqua, per Rev J Killin, $13; per Rev Dr Croswell, rector, offerings of Trinity ch, New Haven, for Logansport, $25; for Bishop Chase, from young ladies' fair, $14; Miss H $3; special offerings, $5; special offering of a small family in same parish, (one half,) $2 50; special offering, (one half,) $3—$52 50. Contribution of St John's ch, Georgetown, D C, (one half,) per Major Thomas, U S A, $10; donation from John Gray, Esq, Fredericksburg, Va, $100; thankoffering of a lady of St Peter's ch, Charleston, S C, per Rev W H Barnwell, rector, $10. Through John Loney, Esq, R A in Baltimore, Spring Hill parish, for Iowa, $2 75; Christ ch, Anne Arundel county, $4 44; St John's ch, for Illinois, $7; Chester parish, $25; St Peter's parish, Baltimore, for Pontiac, $37 50; Sherwood and St John's parishes, $33 76; St John's, Anne Arundel county, $9; Zion parish, Frederick county, $3 06; All Saints', Frederick city, $40; Miss Swearingen, for Illinois, $10—$177 51. L, for domestic missions, $10; from Christ ch, Westport, Ct, per Rev Dr Mead, $13; donation from Mrs J Street, $1; monthly contribution of St Stephen's, N Y, per Rev Mr Price, $20. Total amount, $444 76.

Thomas N. Stanford, Treasurer,
At the store of Swords, Stanford & Co,
Nov. 23, 1842. 152 Broadway, New York.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From the offerings of All Saints' ch, Rev B I Haight, rector, $46 90. George H Bell, annual, $2. J W Mitchell, annual, $2. Church of Epiphany, Rev Lot Jones, $6 62. St Paul's chapel, Rev E Y Higbee, $107 19. John Alstyne, annual, $2. William Betts, annual, $2. J Grosvenor, annual, $2. Edward W Laight, annual, $5. A B Neilson, annual, $2. Lewis Phillips, annual, $2. S C Williams, annual, $2. Edward Whitehouse, annual, $2. Thomas C Butler, annual, $2. Rev Dr Eastburn, annual, $2. G Furman, Esq, annual, $5. Mrs J T Irving, annual, $5. Mrs S A Remsen, annual, $3. J F Sheafe, Esq, annual, $5. G C Verplanck, Esq, annual, $2. R N Wenman, annual, $2. St Peter's ch, Rev Dr Smith, $10. Total amount, $220 01.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street.
New York, November 23, 1842

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Rev Azel D Cole, rector of St James' ch, Woonsocket, donation, $5. Thomas Ferris Cock, M D, annual, $3. Mrs T F Cock, do, $3. Do, do, donation, $2. J W Mitchell, annual, $1. Rev Anthony Ten Broeck, annual, $1. William Betts, annual, $1. E W Laight, annual, $2. A B Neilson, annual, $2. Lewis Phillips, annual, $2. Thomas C Butler, annual, $1. L M H Butler, annual, $1. St Stephen's ch, Rev J H Price, $7. Mrs Banyar, annual, $3. Dr Borrowe, annual, $1. Rev Dr Eastburn, annual, $1. W S Popham, annual, $1. Mrs Susan A Remsen, annual, $2. St Peter's ch, Rev Dr Smith, $20. Total amount, $59.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository 20 John-street.
New York, November 23, 1842.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, viz:

From St Michael's ch, New York, Rev William Richmond, rector, monthly offerings, $4 08. St Stephen's ch, New York, Rev J H Price, rector, monthly contribution, $30. Total amount, $34 08.

C. N. S. Rowland, Treasurer,
November 23, 1842. 55 Water-st.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From St Peter's church working society, Charleston, S C, per Rev W H Barnwell, rector, for Africa, $100; from a lady of St Peter's, a thankoffering on Thanksgiving day, one half, $10—$110. Through J Loney, Esq, R A, Baltimore, from Chester parish, Md, for Africa, $24; St Peter's ch, Baltimore, for Constantinople, $20; Sherwood and St John's churches $19 38; Zion parish, Frederick city, for Africa, $4; All Saints' church, Frederick county, for Athens, from a youth, $1 35; St Matthew's and Zion parish, $40; for church at Galveston, $10—$118 73. From Christ ch, Hartford, Ct, per Rev George Burgess, rector, for Texas, $44 60; for church at Galveston, $44 60—$89 20. Through Rev Charles Gillett, for Texas mission, from a member of Christ ch, Hartford, Ct. $5; per do, from a member of St John's ch, Hartford, Ct, for church at Galveston, $5—$10. Family mite box, $1 75. From Mrs C Richards of St Ann's ch, Brooklyn, per Rev Dr Cutler, for support of a child in Africa, 2d payment, $20; from St Anna's ch, Fishkill Landing, per Rev Mr Clarkson, $32 25; cash, $5; from St John's ch, Georgetown, D C, per Major Thomas, U S A, one half, $10; from Rev John Dowdney, rector of St James' ch, New York, for the mission of Rev H Southgate, to the churches in the East, $2; L, one half, $10. Total, $408 93.

J. Smyth Rogers, Treasurer.
New York, November 23, 1842.

CHURCH DEPOSITORY,
No. 20 John-Street.

Letters have been received at the Depository since last acknowledgment from the following persons, viz:

James B Dow, Boston; Rev P T Babbit, Hudson, 2 letters; Rev M Macfarland, Petersburg, Va, with remit; Rev W W Spear, Phil; Rev S Douglass, Elmira; Rev H Croswell, D D, New Haven, Con, with remit; Rev C C Townsend, Newton Falls, O, with remit; Rev M Macfarland, Petersburg, Va; P M at Kanawha C H, Va; R S H George, Phil; Charles Stimpson, Boston; J C Derby & Co, Auburn; Rev A H Cornish, Hobart, with remit; Rev P A Proal, D D, Utica, with remit; Rev H S Attwater, Hunt's Hollow, with remit; Rev Richard Cox, Troy.

Packages have been forwarded during the same period as follows:

To R S H George, Phil, 2 packages, per Harnden's Express; D Brunner, Baltimore, per do; Rev P S Chauncey, Rye, per steamer Croton; Charles Stimpson, Boston, sent to 16 John street; J C Derby & Co, Auburn, sent to Robinson, Pratt & Co; S Babcock, New Haven, Con, per Harnden's Express; Belknap & Hamersley, Hartford, per do; Henry Barton, Providence, per do; Edward Wiley, Savannah, per brig Excel; W C Court, Mobile, per brig Savannah; W Rowland, Norfolk, Va, per schr J W Kimpton; Joseph Gill, Richmond, per schr Leontine; A E Miller, Charleston, S C, per brig Tybee.

NEW YORK SACRED MUSIC SOCIETY.

THE Board of Managers of this Society beg leave to announce that their first performance will take place at the Broadway Tabernacle, on Monday evening next, the 28th inst., and will consist of the two first parts of Hadyn's Grand Oratorio of the SEASONS, Spring and Summer, never before performed in this city. The best talent in the city will sustain the principal parts.

As the Society has abandoned the sale of Tickets, none but members and subscribers will be admitted. Persons wishing to become subscribers, will call on the Secretary, 111 Nassau street.

J. A. SPARKS, Secretary.
Nov. 26.

WANTED.

AN Episcopal Clergyman of some experience in teaching would like to give instruction, during two or more hours per day, in any good school in this city. The best of references can be given. A line directed to H. M. S. at this office, will receive prompt attention.
Nov. 26—tf

TEACHER.

A GENTLEMAN, well qualified to instruct in the English branches and the Classics, wishes a situation as Teacher in a school or private family. Testimonials of character and qualification will be submitted to those who may answer this advertisement. Address, a this office, W—to the care of the Rev. J. W. Brown, Astoria, L. I. Oct. 26.

Royal Gourley, Auctioneer.
PROFESSOR NORDHEIMER'S LIBRARY.

GOURLEY & HILL, will sell on Tuesday evening, 29th inst., at the New-York Long Room, 169 Broadway, the Library of the late Dr. Isaac Nordheimer, Professor of Hebrew in the Union Theological Seminary of this city. The Books consist chiefly of works in Oriental Literature and General Philology, in the Hebrew, Syriac, Arabic, Sanscrit, Persian, German, and English Languages, embracing many important and rare works.
Nov. 26.—1t

EPISCOPAL BOOK DEPOSITORY.

D. APPLETON & CO., 200 Broadway, respectfully invite the Clergy and Laity to call and examine their collection; they keep constantly for sale on the most favorable terms, a choice stock of works on Theology and Ecclesiastical History, including the sterling old English Divines of the 16th and 17th centuries.

Among their recent importations will be found new and beautiful editions of Rev. Joseph Bingham's complete works, with all the quotations, 9 vols. 8vo; Bishop Bull's complete works, 8 vols. 8vo; Dr. Isaac Barrow's do. do., 8 vols. 8vo; do. do. cheap edition, 3 vols. 8vo; Dr. Edward Burton's do. do. 5 vols. 8vo; Bishop Butler's do. do. 1 vol 8vo; Richard Baxter's Practical Works, with Introductory Essay, 4 vols. imp. 8vo; Dean Comber's Works, 7 vols. 8vo; Dr. Fuller's Works, 8 vols. 8vo; Jeremy Collier's Ecclesiastical History of England, with copious notes, 9 vols. 8vo; Dr. John Donne's Works. 6 vols. 8vo; Bishop Horne's Works, 4 vols. 8vo; Bishop Hall's Works, 12 vols. 8vo; Bishop Horseley's Works, 8 vols. 8vo; Dr. Hole on Liturgy, 4 vols. 8vo; Rev. W. Jones's (of Nayland) Complete Works, 6 vols. 8vo; Rev. Charles Leslie's do. do. 7 vols. 8vo; Archbishop Leighton's complete works, 1 vol. 8vo; do. do. with Life, by Pearson, 2 vols. 8vo; Dr. Nathaniel Lardner's complete works, 10 vols 8vo; Parochial Sermons, by John Henry Newman, B. D. 6 vols; Bishop Porteus's Complete Works, 6 vols. 8vo; Archbishop Sharpe's Complete Works, 5 vols. 8vo; Bishop Sanderson's Sermons, complete, 2 vols. 8vo; Dr. John Scott's Complete Works, 5 vols. 8vo; Bishop Sherlock's Complete Works, 5 vols. 8vo; Archbishop Tillotson's do. do. 10 vols. 8vo; Jeremy Taylor's Works, 3 vols. imp. 8vo; Archbishop Usher's Body of Divinity, 1 vol. 8vo; Bishop Van Mildert's complete works, 6 vols. 8vo; Bishop Warburton's complete works, 13 vols. 8vo; Wall's History of Infant Baptism, 4 vols. 8vo.

Patrick, Lowth, Whitby, Arnold, and Lowman's Critical Commentary and Paraphrases on the Old and New Testaments, and the Apocrypha, with the Text at large. A new edition, at one-half the original cost.

Matthew Pool's Annotations on the Bible. New edition, 3 vols. 8vo.

Also, the beautiful Paris editions of St. Augustini, Opera Omnia, complete in 22 vols. imp. 8vo. St. Chrysostom, Opera Omnia, Grec. et. Lat, complete in 26 vols. imp. 8vo.

D. A. & Co. are constantly receiving all the important Episcopal Publications from Oxford and London. Nov. 26—2t.

TO CLERGYMEN, STUDENTS, &c.
BARTLETT & WELFORD,
Booksellers and Importers, 209 *Broadway*,

BEG to draw the attention of gentlemen purchasing Books to their large and valuable assortment of English Theological Books, including a great variety of the most important works by Episcopalian Divines, and which are now for sale by them at prices much below those generally asked for the same Books. Among their present stock are recent editions of—

I. Bishop Beveridge's whole works, by Rev. J. H. Horne, 9 vols. 8vo.
II. Burnet's History of the Reformation, new and cheap edition, 2 vols. royal 8vo.
III. Bingham's Origines Ecclesiasticæ, new and improved edition, by the Rev. J. R. Pitman, 9 vols.
IV. Bishop Bull's whole works, Clarendon Press edition, by Dr. Burton, 8 vols. 8vo.
V. Dr. Burton's Theological Works, 5 vols. 8vo.
VI. Brown's Sermons and Expository Treatises, vols. 8vo.
VII. Dr. Bragg's works on the Parables, &c. Clarendon Press, 5 vols. 8vo.
VIII. Dean Comber's Companion to the Temple, and other works, new edition, 7 vols. 8vo.
IX. Chillingworth's whole works, Life, &c. 1 vol. 8vo
X. Archbishop Cranmer's Remains, edited by Rev. H. Jenkyn, 4 vols. 8vo.
XI. Fuller's Church History of Britain, and other works, 8 vols. 8vo.
XII. Hooker's Works, edited by Rev. J. Keble, 2 vols. 8vo.
XIII. Bishop Hopkins' whole works, new and cheap edition in 1 vol. 8vo.
XIV. Bishop Ward's complete works, 8 vols. 8vo.
XV. Rev. Wm. Jones (of Nayland) Theological works, 6 vols. 8vo.
XVI. Jones on the Canon of the New Testament, 3 vols. 8vo.
Lightfoot's complete works, 13 vols. 8vo.
XVII. Rev. Charles Leslie's Theological Works, 7 vols. 8vo. Oxford.
XVIII. Dr. Nathaniel Lardner's Works, 1 vol. 8vo.
XIX. Library of the Fathers, 6 vols. 8vo.
Palmer's Origines Liturgicæ, or Antiquities of the English Ritual, 4 vols. 8vo.
XX. Patrick, Lowth, Arnald, & Whitby's Commentary, 4 vols royal 8vo.
XXI. Kendrick's Works, by Hughes, 5 vols. 8vo,
XXII. Strype's Annals of the Reformation, and Ecclesiastical Memorials, 13 vols 8vo.
XXIII. Rev. Philip Shelton's Works, 6 vols. 8vo.
XXIV. Archbishop Secker's whole works, 6 vols 8vo.
XXV. Tyndal and Frith, the writings of, 3 vols. 8vo.
XXVI. Bishop Van Mildert's Works, 6 vols. 8vo.
XXVII. Warburton's Works, edited by Hurd, 12 vols. 8vo.
XXVIII. Wall's History of Infant Baptism, 4 vols. 8vo.

And a great variety of other equally valuable Books, both ancient and modern—their Antiquarian Department being very rich in rare and curious standard works in Theology, History, and General Literature. Catalogues furnished. July 2.

J. A. SPARKS,
No. 111 NASSAU-STREET, NEW YORK,

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase Books for them on the most reasonable terms, and to forward them, as may be directed, to any part of the United States, or Canada.

Orders enclosing Cash for any book in this market, or for Sunday School Libraries, will be promptly attended to.

He begs leave to refer on this subject to the Right Rev. the Bishop of New York, the Right Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. Dr. Seabury, New York; C. N. S. Rowland, and Cornelius Oakley, Esqs., New York; Rev. W. F. Walker, Saratoga Springs, N. Y.; and Rev. Dr. Chase, of Bellows' Falls, Vt. June 27.

CHURCH AND PARLOR ORGANS.—Geo Jardine, *Organ Builder*, Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England.

For Sale,

Several Parlor Organs, in rich mahogany cases, at low prices.

Also, Church Organs of great volume and sweetness of tone, in elegant Gothic cases, 5 feet wide, 8½ feet high, built expressly for country churches—price $300.

Also, a large Church Organ, with two sets of keys, 12 stops—pedals, swell, &c., in elegant case, painted mahogany color—10 feet wide, 15 feet high—price $1500. July 16—yly

CHURCH MUSIC.
JAMES A. SPARKS, 111 NASSAU-STREET, NEW YORK,
Has lately Published
THE FOLLOWING MUSICAL WORKS,
Adapted to the use of the Protestant Episcopal Church, and others using Chants:

Gregorian and other Ecclesiastical Chants,

Adapted to the Psalter and Canticles, as they are pointed to be sung in churches. From the 2d London edition. This work contains: 1. The eight Gregorian Tones, with their several endings; 2. A variety of the same tones harmonized for four voices, but so as to preserve unaltered the original melodies; 3. Miscellaneous Chants; 4. The Versicles and Responses, from Tallis's Cathedral Service. To which is added, Kyrie Eleison, a Trisagion by Edward Hodges, Esq., Mus. Doc., Director of the Music in Trinity Parish, never before published; and Responses to the Decalogue.

The Canticles of the Church;

Being portions of the services which may be "*said or sung*,"—pointed and arranged in *bars* corresponding with the music to which they may be sung. The design of this work is to enable the congregation to unite with the Choir in performing this part of the service.

Te Deum and Jubilate (in A),

By Wm. Boyce, Mus. Doc. Circ. 1760. With an easy arrangement for the Organ and Piano Forte, by Edward Hodges, Mus. Doc., Director of the Music of Trinity Church, New York. This work contains 18 quarto pages, with an engraved title page, suitable in form to bind with other music. Price 75 cents. The attention of the friends of Church Music of the *highest order* is respectfully solicited to this work.

Music of the Church, (with a Supplement,)

A Collection of Psalm, Hymn, and Chant Tunes, adapted to the worship of the Protestant Episcopal Church in the United States. By the Rev. Dr. Wainwright. 7th edition.

J. A. S. has constantly on sale:

The Chuch Choir, parts First and Second. By the Rev. Mr. Muenscher. Price $1. The Second Part, consisting of Chants, Anthems, and Sentences—price 62½ cents.

The Chants of the Church. By Messrs. Darley & Standbridge. Price 75 cents.

Gems of Sacred Music: consisting of eleven Introductory Sentences, and one Funeral Anthem for four voices; with an accompaniment for the Piano Forte or Organ. Selected from the best composers, and arranged by J. C. B. Standbridge, Organist of Christ Church, Philadelphia.

Loud's Organ Study: A thorough System of Instruction on the Organ. Price $5.

Standbridge's Piano-Forte Instruction. Price $3. A liberal discount made to Choirs and wholesale dealers.

An Essay on the Cultivation of Church Music. By Edward Hodges, Esq., Mus. Doct., late of Sidney Sussex College, Cambridge, England. Pp. 24. Price 18 cents.

TRACTS FOR THE TIMES, in 3 vols. Price $5. Also, No. 90. Remarks on certain passages in the Thirty-nine Articles. By Members of the University of Oxford. Printed from the second English edition. Price 37½ cents.

PLAIN SERMONS. By Contributors to the Tracts for the Times. 2 vols. Price $1 50. The publisher will venture to say, that no religiously disposed person can attentively read these Sermons without being profited thereby.

The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.
New York, June 14, 1841. April 30—tf

A TREATISE ON BAPTISM, &c.

J. A. S. has constantly on sale, PRAYER BOOKS of every description and style of binding, at prices varying from 25 cents upward; together with all the Standard Works of the Church. Clergymen can be supplied at reduced prices. Nov. 19—tf

WILEY & PUTNAM'S
LONDON LITERARY AGENCY,
CONDUCTED BY
G. P. PUTNAM,
AT PATERNOSTER ROW, LONDON.

ESTABLISHED for the purpose of supplying Books, Periodicals, &c., to Colleges, Schools, Public Libraries, Booksellers, and others, with promptness, and on the most liberal terms.

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SINGLE COPIES of Books imported with the same care and despatch as larger quantities, by every Steamer and Packet.

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ORDERS can be forwarded direct to Wiley & Putnam, London, or they may be sent to, or left with the New York house.

WILEY & PUTNAM,
161 *Broadway.*

N. B. REMITTANCES in part, or a satisfactory reference, will be required from strangers.

, W. & P.'s MONTHLY NEWSLETTER will be supplied gratis to all who desire it. It contains a list, with prices, of all the books published in Great Britain during each month; also, a list of new American Publications, together with a list of their importations.
October 15.

SHERWOOD ACADEMY.
COCKEYSVILLE, BALTIMORE COUNTY, MARYLAND.

THE Winter Term will commence on the first of December, and a few additional pupils would be received. Terms, $150 a year, payable quarterly in advance. For intelligence, as to the general character of the Institution, reference is made to the Right Rev. W. R. Whittingham, D. D., by whom it is known and approved, and to the Clergy of the Church generally in Baltimore. For admission, or for particular information, apply to the Rev. George F. Worthington, Rector. Nov. 5.—5t

JULIA OF BAIÆ, OR THE DAYS OF NERO;
A STORY OF THE MARTYRS,

BY the author of the "Merchant's Daughter," "Virginia," &c., for sale at this Office.
October 29.

BROOKLYN COLLEGIATE INSTITUTE,
An English and Classical Boarding School
Washington Avenue, Brooklyn.

THE Rev. JACOB W. DILLER having accepted a call to the rectorship of St. Luke's Church, on Clinton Avenue, has associated himself with Mr. Young in the discharge of the various duties of this institution.—Mr. Diller was for many years associated with the Rev. Dr. Muhlenburg in his celebrated institution at Flushing, in which he established a reputation as a highly talented and successful teacher. To persons consulting the health and happiness, the literary, moral and religious improvement of their sons or wards, this school offers inducements excelled perhaps by none.

Terms, including every expense except bed and bedding, books and stationery, from $160 to $200 per annum, payable quarterly in advance.

The Summer term commences on Monday the 2d of May. Catalogues of the pupils and patrons may be had at the office of the Churchman, No. 111 Nassau street, or at the Institute.

References.—The Right Rev. B. T. Onderdonk, and the Episcopal clergy of Brooklyn generally.

All letters addressed to John Young, Brooklyn, will meet with prompt attention. June 25.

WILEY & PUTNAM,
NEW YORK AND LONDON,
Propose to publish early in January, 1843, *the First* of a Series of Parts or Numbers, to be entitled
BIBLIOTHECA SACRA;
OR, TRACTS AND ESSAYS
On various topics of Biblical Literature and Theology,
TO BE EDITED BY
EDWARD ROBISON, D. D.,
Professor of Biblical Literature in the Union Theological Seminary, New York.

IT is proposed, should this enterprize be encouraged by the public, to issue the parts or numbers periodically, at intervals of three or four months; the Essays will be chiefly original. The Editor will have the aid of several of the leading theological writers of the country; as well as of some of those of foreign lands.

While special prominence will be given to the Biblical Department, and particularly to the interpretation of Scripture and the Geography of Palestine, yet all the great branches of Theology, and other kindred topics, so far as they tend to elucidate and enforce the Bible, will find each its appropriate place.

The Editor's connexions with Great Britain and Germany will enable him to avail himself of every thing new and important in the Theological Literature of those countries.

TERMS.

Each Part will form an independent number by itself of about 175 pages, octavo, printed on fine paper; put up usually in boards, or in paper when sent by mail. The price will be One Dollar for each Number, payable on delivery.

The Numbers will be sent by mail to those persons who so order them; provided they transmit payment in advance, either for the year or for a single number, through a Postmaster, or otherwise, without expense to the publishers, 160 Broadway.
Nov. 12, 1842.—eow tf.

BRITISH PERIODICALS,
SUPPLIED BY
WILEY & PUTNAM, 161 BROADWAY,
AT GREATLY REDUCED RATES.

WILEY & PUTNAM having made special arrangements with the Proprietors of the English Editions of the following leading periodicals, propose to supply them to the American Public at greatly reduced prices, in some instances for less than *one half the old rates*, and nearly one half less than they can *now* be furnished by any other house.

The Periodicals will always be received by the steamers, and mailed usually about the 20th day of the month of publication.

All orders, post paid, accompanied by a remittance, will receive prompt attention. No subscription can be taken unless payment is made in advance.

Quarterly Review,	$4 00 per ann.
Edinburgh Review,	5 00
British Critic,	4 00
London and Westminster Review	4 00
Foreign Quarterly Review,	4 00
British and Foreign Review,	4 00
British and For. Medical Review,	5 00
Ainsworth's Magazine,	6 50
Blackwood's Magazine,	5 00
Dublin University Magazine,	5 00
Fraser's Magazine,	6 00
Monthly Magazine,	6 00
United Service Magazine,	10 00

All other English, and French and German Periodicals can be supplied promptly and at the most reasonable prices.

, It is desirable that all who wish their subscriptions continued for 1843 should forward their orders so that they may reach us by the 25th of November. No subscription taken for less than six months, commencing either with the January or July numbers. Odd numbers to complete sets, can be furnished at the same price. Nov. 19.—tf.

BOOKS PUBLISHED AND FOR SALE
BY RICHARD S. H. GEORGE,
No. 26 South Fifth street, above Chesnut, Philadelphia.

WILMER'S Episcopal Manual, edited by Dr. Coleman, of Trinity Church, Philadelphia.
Taber's Difficulties of Romanism, by do.
The Devout Churchman's Companion, by the Rev. Wm. Odenheimer, of St. Peter's Church, Phila.
The Origin and Compilation of the Prayer Book, by Rev. W. Odenheimer.
Churchman's Manual, by Dr. Dorr, of Christ Church, Phila.
The Recognition of Friends in Another World, by Dr. Dorr.
Wilson on Confirmation, edited by Dr. Dorr.
The Communicant's Companion.
Pay thy Vows, by Dr. Bedell.
The Christian's Faith.
Lessons on the Acts of the Apostles, by Dr. Tyng.
New Hymns for Infant Schools, (just published.)
The Book of Family Devotion, by a Presbyter of the Church of England.
Oct. 22.

ORGANS FOR SALE.

THE subscriber offers for sale the Organ now standing in the *Broadway Tabernacle*. The exterior is Gothic, 20 feet high, 14 wide, 9 deep—two sets of keys and pedals, compass of keys from GG to F alt, compass of pedals from CCC, 16 ft. to D, an octave and fifth. The stops are as follows: Great Organ—large open diapason, second size do. stopped diapason, principal, twelfth, fifteenth, sesquialtra, 4 ranks, trumpet; Swell—dulciano, stopped diapason, principal flute, hautboy; Choir Bass—stopped diapason, dulciana, principal; Pedals—double open diapason; Couple to connect the Pedals with Great Organ.

This is a powerful and fine toned instrument and will be sold a bargain.

Likewise, a very superior Parlor Organ, made to order, containing the dulciano, stopped diapason, principal flute, fifteenth, and hautboy, with swell, and three composition pedals. The case is finished in the most elegant manner, 9 ft. 9 ins. high, 5 ft. 9 ins. wide, and 3 ft. 10 ins. deep—a superior instrument and well worthy of the attention of amateurs.

Also, a six stop Chapel Organ, with five composition pedals, 11 feet high, 6. 7 wide, 3. 9 deep.

Two five stop Swell Organs, calculated for a small Church, 9 feet 5 inches high, 5. 10 wide, 3. 5 deep.

Two four stop Organs, without a swell, 8 feet 7 inches high, 5.4 wide, 2.6 deep.

Two second-hand Organs, of five stops, suitable for small Churches.

One small Parlor Organ.

HENRY ERBEN, No. 172 Centre street.
Sept 3—tf

WANTED,—Two Seats in a Pew in St. Thomas Church, by a Gentleman and Lady, for which a liberal rent will be given. Address S., Box 502, Post Office. Nov. 12.—3t.

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.
December 5—tf.

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker respectfully informs his friends and the public generally, that he still continues to urnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.

T. D. GILLESPIE, 552 Pearl street,
June 19. tf near Broadway

☞ JOHN MORISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

POETRY.

SWEET MUSIC.

"Make a cheerful noise unto the God of Jacob."

The windows of the tower of Trinity Church, (a beautiful edifice erected within a few years,) on the island of Nantucket, Mass., are so constructed, and the latice so arranged, that a continual strain of Æolian melody is wafted to a considerable distance, giving to the place an almost inspiring effect.

How sweet, how pleasing, and how clear,
Thou sacred tower, thy spirit's tone
Sounds on the musing trav'ler's ear,
List'ning and lone.

Earnest and deep that spirit calls,
Speaks to the wearied soul of home,
Of holy rest within those walls,
"Come, hither come!"

And O! responsive in the heart
An answ'ring chord is waken'd there,
Whose voiceless chorus bears a part,
Invites to prayer.

Methinks thy viewless minstrelsy
Weaveth for all a soothing strain,
In mingling notes of sympathy
For joy and pain.

Young men and maidens, blithe and free,
With gladsome hearts draw near, draw near,
List to the watch-tower's melody,
With chasten'd ear.

Mourner! who unsubmissive still
Forgets the hand that wounds to cure,
Hear, in that note of magic thrill
A promise sure!

A pledge, that He whose power hath giv'n
Enchanting music to the air,
Thus kindly sends a voice from heaven
To call thee there!

And thou, mysterious sentinel,
Invisible to human sight,
Hath not thy watchword speech to tell
"What of the night?"

Haply it warneth that the night
For me shall have no morning ray,
That with my soul the fading light
Shall flee away!

God of my life—strength of my day—
O give me courage from on high,
To hear the summons and obey
Without a sigh.

J.

From the London Church Intelligencer.

REPORT OF THE LORD BISHOP OF LONDON'S CHARGE.

On Monday, the 10th inst., the Lord Bishop of London held his visitation at St. Paul's Cathedral, on which occasion considerable interest was excited, and there was a very large attendance both of clergymen and layman; many ladies also were present, and appeared certainly not less anxious to hear the Charge. Divine service being concluded, his lordship proceeded to the communion table, in front of which his chair was placed. The names of the clergy were then called over, and the bishop spoke much as follows:

My Reverend Brethren,—I have looked forward to our meeting on this occasion of my fourth Visitation with mingled feelings of pleasure and anxiety: of pleasure, as being able to thank the goodness of God, and congratulate you upon the Church's increased and increasing usefulness and energy: of anxiety, as being sensible that I should be expected to speak with authority upon most important questions respecting which the clergy are at this time divided in opinion. Those questions are, in fact, so much more urgent than any of those that present themselves upon similar occasions, that I make no apology for entering upon them without pausing to notice matters of inferior interest. The questions to which I allude, refer partly to the doctrines of our Church, and partly to its ritual formularies. It will not be possible for me, in the compass of a Charge, to do more than touch in a summary manner upon the principal features of the controversy now carrying on amongst ourselves; and I must therefore abstain as far as the nature of the discussion will permit, from any lengthened argument upon the subject. You have a right to know my opinions on these matters, and I shall proceed to state them as plainly and as briefly as I can. This is the first opportunity that I have had of doing so, in an official address to the clergy, since the controversy assumed a prominent and definite shape; and I acknowledge that I was not unwilling to pause and be silent for a time, in the hope that those who had been engaged in that controversy would see the evils which must ensue to the Church by its continuance, and be led to modify or at least to keep within their own bosoms what seemed to me extreme opinions. That hope has unhappily passed away; and it now remains for me to perform the duty of pronouncing that deliberate judgment, which the clergy of my own diocese are entitled to look for.

In so doing, it will be my endeavor, in humble reliance upon the guidance of the Holy Spirit, not to enter into a polemical discussion of the questions which will come under consideration, but to act as an interpreter of the Church's sense as to doctrine, and her will as to the order of her public services. If these can be clearly ascertained, we can have no difficulty, looking to the relation in which we stand to her, as to what we are to teach, or how we are to minister. We have been solemnly pledged at our ordination, to "give our faithful diligence, always so to minister the doctrine and sacraments and the dicipline of Christ, as the Lord hath commanded, and as this Church and realm hath received."

But before I enter upon these subjects, and as introductory to them, I think it necessary to offer a few remarks upon the most important of all questions concerning Church government and discipline; that which relates to the source and validity of our commission as ambassadors of Christ, the interpreters of his word, and the dispensers of his sacraments. I have so recently made public the nature of my opinions on the divine institution and authority of the Church, that I need not repeat them on the present occasion. If the view which I have taken of the subject be correct, it follows as a necessary inference, that in this country the clergy of the national Church, and they alone, are entitled to the respect and obedience of the people, as their lawful guides and governors in spiritual things. They alone are duly commissioned to preach the word of God, and to minister his holy sacraments. But the extent and the boundaries of their ministerial authority are points which admit of a considerable diversity of opinion, even amongst those who do not question its origin or legitimacy. If it be an error leading to and partaking of the nature of schism to deny or undervalue that authority, it is on the other hand, injurious to the cause of truth and purity to exaggerate it, and to stretch its prerogative beyond that which has the sure warrant of God's word. Those persons who are driven by the overstrained pretensions of the clergy to question, are almost sure to deny them their just rights, and to consider priesthood and priestcraft as convertible terms. There is so obvious an analogy, in the general features of ecclesiastical polity, between the appointment and offices of the hierarchy under the Levitical law, and those of the Christian ministry, that it is no wonder that some persons have imagined, not merely an analogy, but a typical relation between them, the Jewish priesthood being the type, and the Christian ministry the antitype; the high priest, the priests, and Levites of the one, answering to the bishops, priests, and deacons of the other; the latter inheriting the dignity, privileges, and duties of the former. The Church of Rome, on the other hand, teaches that our Saviour instituted a new and proper priesthood, after the order of Melchisedec. Neither of these suppositions is consistent with the language of holy Scripture. The priesthood of Melchisedec and that of Aaron were typical of that which was borne by Jesus Christ himself, the great High Priest of the world, who fulfilled once for all in his own person every type and shadow of the older economy of God's Church, in relation to propitiatory sacrifice, or the mediation between God and man. It is apparent, from the whole train of argument pursued in the Epistle to the Hebrews, that Jesus Christ is himself the only sacrificing priest under the Gospel, his death the only proper sacrifice, himself the only victim. All the offices, authority, and efficacy of the Jewish priesthood, as they pointed to Jesus Christ, and drew all their virtue from his mediation, were finally settled and absorbed in him, beside whom, and after whom, there is no victim, no sacrifice, no proper mediator between God and man. Whatever powers, duties, or privileges belong to the Christian ministry, are derived solely from Jesus Christ, as the head of his Church, the founder of a new spiritual economy, wherein man being placed in a new relation to God, requires a different provision of outward means, for the purpose of approaching him, and obtaining his favor. Our blessed Lord retains in his own person the everlasting sacerdotal order of Melchisedec; and he has given to his Church, not a new order of sacrificing priests, but "some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." We hold, in opposition to the Church of Rome, that the offering a propitiatory sacrifice to God is not one of the functions and privileges of the Christian ministry. Jesus Christ "by one offering hath perfected for ever them that are sanctified;" and we derogate from the absolute worthiness and sufficiency of that offering, if we suppose that any supplementary sacrifices are required for the purpose of propitiation. If "God was in Christ reconciling the world unto himself," we need no other reconciler. We have indeed our sacrifice, and our altar, and our priesthood, to offer the one and minister at the other, but the sacrifice is a spiritual sacrifice, and the altar only a spiritual altar. We slay no victim, we shed no blood, without which there can be no remission of sins. We commemorate the one great and final sacrifice, properly so called, in the manner appointed by our Lord; and we continually present to God that memorial of praise and thanksgiving, and so apply to ourselves by faith, the results of the one propitiatory sacrifice; and the whole is rightly, but figuratively, termed the Eucharistical sacrifice—the sacrifice of praise and thanksgiving. And as to our priesthood, let us beware of arrogating to ourselves the character of mediators between God and men, in any sense which implies that we can stand between them and their Judge, except with reference to that mysterious efficacy which belongs to the Christian intercession, by whomsoever offered, if offered in faith. At the same time, let us be careful to impress upon ourselves and others just notions of the real objects and inherent dignity of our office. It is ours to realize instrumentally, to those for whom Christ died, the blessedness of which the Levitical priesthood administered only the shadow; it is ours to graft them into the body of Christ's Church, to initiate them into the sacred truths of the Gospel, to turn their hearts to "wisdom of the just," guiding them to him who alone can deliver them from the bondage of sin, declaring, as his ambassadors, remission and assurance of pardon, and dispensing to his household the spiritual food and sustenance of his body and blood,—to do all this, and on that account to have the chief stations in that household, to be entitled to the affection and respect of all who belong thereto. Our blessed Saviour's charge to St. Peter and through him to his ministers, was, "Feed my sheep;" whatsoever acts of kindness or authority are requisite for the due execution of that message, with respect to those who are committed to our care, it is ours to exercise, and theirs to acknowledge and submit. But in our acts of kindness and authority, especially the latter, we are to have respect to the Church's laws and ordinances; and beyond what they require, we may not claim obedience. And it is well that it is so; for a spiritual authority, not so limited, in the hands of fallible and imperfect men, would be perverted, as it is in the example of Rome, to the ends of an intolerable tyranny over the secret thoughts and conscience, as well as the outward acts and observances of those who should be subject to it.

This limitation of our ministerial authority, by the laws of the Church to which we belong, extends also to every part of our ministerial duty. As the clergy of an integral and independent national Church, we are bound and restricted in the exercise of our functions, not only by the general and fundamental laws of the Church Catholic, but by those of the particular branch of it to which we belong. We are to teach as our own Church teaches in her Articles of Religion; we are to minister discipline according to the laws which she has prescribed.

And first, as to our teacher. "The Church of England," says Bishop Hall, "in whose motherhood we have all just cause to pride ourselves, has in much wisdom and piety delivered her judgment concerning all necessary functions, in so complete a body of divinity as all parties may understand; these are read, these we write of, as professing not only their authority but their sufficiency also. The voice of God our Father in the Scriptures, and out of these the voice of the Church our mother, is that which must both guide and settle our resolutions. Whatsoever is beside these, is but idle or unnecessary." If now it be asked, in what sense are the Articles themselves to be understood, (for they are not so precisely worded as to shut out all possible diversity of interpretation,) we answer, where the meaning of an Article may seem to be uncertain or ambiguous, we have to turn to our own interpreters—to our Liturgy and Homilies, especially the former. And if in some few instances it should happen that even with that help we are unable to determine with perfect certainty the truth which an Article is intended to assert, or (which is more likely to be the case) the error which it is intended to deny, we are surely to be guided by the probable intention of those who framed it, inasmuch as that will determine the sense in which the Article was received at the first by the Church, and that in which it ought still to be received, where it has not been contradicted nor qualified by any later authoritative declaration of the Church itself. Now it is possible, (and I think barely possible,) that the words of the Twenty-first, Twenty-second, and Thirty-first of our Articles may be made to bear the sense which some have lately attempted to put upon them; but it is not the sense which the framers of the Articles intended, it is not that in which they have been understood by the English Church, and therefore it is not the sense in which they are subscribed. It has indeed been said, and not lately for the first time, that the Articles of our Reformed Church were drawn up in general terms, in order that men with differing judgments might accommodate them to their own opinions, and that all who, though different in the branches, meet in the root of the same religion, might be led to agree. Such certainly was the device of those who managed the Council of Trent; and such also was said to have been the design of those who drew up the Canons at the synod of Dort; but the composers of our Anglican confession of faith, it has been well observed, had not to make a shoe that should fit either foot; nor did they, as Bishop Bancroft remarks, intend to deceive any man by ambiguous terms. They bound them to the literal and the manifest sense, otherwise they have not attained to the end they aimed at. With respect to all attempts to give to our Articles a greater latitude of sense than the words on the face of them would bear, and especially all endeavors to make them look towards the errors of the Church of Rome, when they are unquestionably, as to the points of difference between the Churches, neither more nor less than a solemn and emphatic protestation made against those errors, I will express my opinion in the words of Bishop Jeremy Taylor. Speaking of the different methods by which he supposes wise and peaceable dissenters might be drawn together with Churchmen to subscribe the same common confession of faith, he says—"In such cases let the Articles remain with as great latitude of sense as they can; and so that subscription be made in the form of the words, let the subscribers understand them in what sense they please, which the truth of God will suffer, and the words can be capable of. This is the last mode, but it is the worst. It has in it something of craft, but very little of ingenuousness; and if it can serve the ends of peace or of external charity, it cannot serve the ends of truth and holiness and Christian simplicity."

The endeavor to give a Tridentine coloring to the Articles of Religion agreed upon the Council of London of 1562, and to extenuate essential differences between them, is no unreasonable ground of alarm to those whose duty it is to banish and drive away all erroneous and strange doctrines; to guard against the insinuation into our Church of any one of those false opinions, which she has once solemnly repudiated. It is one of the methods by which the Court of Rome has before sought to beguile us of our common sense. Bishop Stillingfleet, in the preface to his *Unreasonableness of Separation*, quotes a letter of advice given to a Romish agent, as to the best way of managing the popish interest in England after the king's restoration, the third head of which is this:—"To make it appear how near the doctrine, worship, and discipline of the Church of England come to us of Rome, and how little difference the Common Prayer is to our mass, and that the wisest and ablest of that time are so moderate, that they would willingly come over to us, or at least meet us half way; hereby (he says) the more staid men will become more odious, and others will run out of all religion for fear of the wrong." What real good is to be effected by any attempts to make our Reformed Church appear to symbolize with that from which she has been separated in some of the very points which form the ground of separation, I am at a loss to understand. Desirable as is the unity of the Catholic Church, lamentable as have been the consequences of its interruption, we cannot consent to reinstate it by embracing any one of the errors which we have renounced. And yet there is no other method than that of embracing all those errors by which a reconciliation can be effected between our own Church and that of Rome, which, when it decreed its own infallibility, cut off the possibility of its abandoning a single erroneous opinion which it has once formally sanctioned. If therefore we are to seek for unity in our reconciliation with Rome, we must be prepared to traverse the entire space which lies between us and them; for not an inch will the rulers or doctors of that Church advance to meet us. Read the letter of Dr. Wiseman on Catholic unity, and you will see that he stands at the door, and holds it open for those amongst us, who as he says, profess to be conscious that reunion with the holy see will give vigor and energy to a languid and sickly existence, and who must be disposed to go to the full extent of sacrificing personal feelings necessary to accomplish that sacred object. He beckons them in with gracious words of commendation, but not a step does he advance beyond the threshold; not an error does he offer to renounce, not even a glimmering hope does he hold out of anything like reformation. I believe that his expectations will be disappointed; that the number of those who will apostatize to an idolatrous Church will be exceedingly small. But a greater evil than the apostacy of a few, or even many, would be the success of any attempt to establish the fact, not indeed of perfect identity, but of something more than a sisterly resemblance between the two Churches, and to prove that a member of the Anglican Church may consistently hold all the errors of the Roman, except one or two of the most flagrant, and even them with certain modifications.

The question which concerns the right interpretation of the Articles, is intimately connected with that of the foundation upon which they rest. If we desire to prove whether the doctrine set forth in any Article be true, our single test is the written word of God, which we believe to contain all truths, the knowledge whereof is necessary to salvation, and so to contain them, that by the diligent use of the ordinary means of instruction in the Church and prayer for God's enlightening grace, they may readily be discovered therein. The absolute completeness of the holy Scriptures as the source and rule of our faith, I hold to be a vital doctrine of our Reformed Church. It is our duty, in searching those inspired records, to avail ourselves of all the means of understanding placed within our reach, to ascertain the sense in which they were understood by the disciples and immediate successors of the apostles, and which from them was derived to the early Church at large; to take the Creeds received by the Church for our guidance, but not to look to them, nor to traditions of any kind, as being so necessary, that without them holy Scripture would not be sufficient to teach us all things necessary to salvation. I think it a most mistaken and dangerous position, to maintain that without the creeds we could not have discovered for ourselves in holy Scripture some of the great doctrines of our faith; that, for instance, of the holy and undivided Trinity. To suppose that the Holy Spirit dictated the materials only of sacred truth to the inspired writers, while he communicated the right interpretation of them to others, not to be committed to writing, is surely an hypothesis of the most unreasonable and improbable nature. And yet this is the position which must be taken by those who maintain that the Bible could not have been understood without the creeds. This is evident from the fact that no one of our creeds, in its present form, is of primitive antiquity. The Creeds themselves are entitled to all respect, in so far as they agree with Scripture; they have, indeed, an *à priori* claim to our attention, as being delivered to us by the Church; but they can claim our assent no further than they are contained in holy Scripture or agree therewith. I set the highest value upon those ancient formularies of the Catholic faith; but I am firmly persuaded, if no such formularies had ever been drawn up, all the essential doctrines of Christianity would have been discoverable without them. The implement with which the hidden secrets of God are to be dug out of the mine of his word, is not tradition, but a plain and rightly informed understanding, guided by an honest and good heart. At the same time, tradition is of excellent use, in establishing partly historical facts,—as, for example, the appointment of bishops to govern all the Churches, the observance of the Lord's day as a day of public worship, the general prevalence of infant baptism, and some other similar points; and partly the practical inferences drawn by the early Church from the truths declared by the holy Scriptures,—as the right of our Saviour to divine worship, and the implied assertion of a Trinity of persons in the former tabernacle; and as also making us historically acquainted with the belief of that Church, with which, if our own be found to coincide, we have, if not an absolute proof, a very strong presumptive evidence, of its being indeed that faith "once delivered to the saints."

I have already observed, that in the interpretation of the Articles, which relate more particularly to doctrine, our surest guide is the Liturgy. It may safely be pronounced of any explanation of the Articles, which cannot be reconciled with the plain language of our offices, that it is not the doctrine of the Church. The opinion, for instance, which denies baptismal regeneration, might possibly, though not without great difficulty, be reconciled with the language of the Twenty-seventh Article; but by no stretch of ingenuity can it be brought to agree with the plain and unqualified language of the office of baptism itself. A question may very properly be raised, as to the sense in which the term *regeneration* was used in the early Church, and by our own Reformers; but that regeneration does actually take place in baptism, is most undoubtedly the doctrine of the English Church, and I do not understand how any clergyman, who uses the office of baptism, which by a solemn promise he has bound himself to do, without alteration or mutilation, can deny that in some sense or other baptism is indeed the laver of regeneration. I will mention an instance, in which the Liturgy not only explains, but in some sense corrects the Articles. The Eleventh Article says, "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings; wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort." Now it is not theologically correct to say, "We are justified *by* faith;" we are justified, that is, pardoned and treated as innocent, by God himself, of his free mercy, for the merits of Jesus Christ, and *through* faith we apply that pardon to ourselves. This is accurately stated in the words of the Communion Service: "We most humbly beseech thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion." And lest we should fall into the error of supposing that justification, that is, the being dealt with as innocent in the sight of God, purchased for all by the blood of Christ, is applied to himself by each individual believer by a simple and internal act of faith, without the intervention of the sacraments "ordained by Christ, and generally necessary to salvation," the Church prays, in her baptismal office, that the person baptized may be released from his sins, that the water of baptism may be sanctified to the mystical washing away of sin; and in the case of an infant, thanks God that he has regenerated him when baptized and received him for his own child. I cannot, therefore, deny it to be the doctrine of our Church, that baptism is instrumentally connected with justification, as the sacrament of the Lord's Supper undoubtedly is with the sanctification and renewal of our mystical union with Christ. Nor do I see that the assertion of this instrumental connection in any way derogates from the necessity or efficacy of faith in the work of justification.

The doctrine of our own Church, as to the Christian's spiritual life, has always appeared to me to be this:—Justification begins in baptism, when the children of wrath are regenerated by water and the Holy Ghost, and made the children of God; remission of sins is expressly declared to be then given, and remission of sins implies justification, in the proper sense of the term; grace is also given, and by virtue of that grace, the person receiving, and henceforth using and improving it, continues to believe in the atonement made by Jesus Christ, and to seek for and realize the indwelling of the Holy Spirit, to be renewed day by day unto eternal life. As long as he does this he continues in a state of justification; the sins which cleave even to the regenerate are forgiven as they are repented of and forsaken, and the work of sanctification goes on. Righteousness, in a qualified sense, is imparted by the same grace which justifies; but that internal righteousness does not constitute justification either wholly or in part. Our Article says, not that we are *made* righteous, but that we are "*accounted* righteous before God." If indeed we are made righteous by the righteousness of Christ, we must, of course, be accounted righteous; but it is not certain, *e converso*, that if we are accounted righteous we must be made so. The notion that God accounts us or deals with us as righteous, by reason of any actual righteousness inwrought in us, by renewing and sanctifying grace, seems to me irreconcileable with the language of the Article, "only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings." By faith only, or, as the Homily expresses it, "by only faith;" that is, freely and gratuitously, without works, according to St. Paul's statement. Not that we can be saved without works, but they are not the meritorious cause, nor *a* meritorious cause of our justification. "Faith alone saves us," as Chillingworth says, "but not that faith which is alone." "Justification," says Barrow, "cannot be understood for constituting man intrinsically righteous, or infusing worthy qualities into him, but rather for an act of God, terminated upon a man, as altogether unworthy, and a pure object of mercy." If there were any doubt as to the sense of our own Church, as expressed in the Eleventh Article, it would be removed by the language of the Twelfth, which declares, that "good works are the fruits of faith, and follow after justification," and that "they cannot put away our sins, and endure the severity of God's judgment;" in other words, they cannot justify wholly or in part. And yet good works, the fruits and evidences of inwrought grace, are by the gracious appointment of God, objects of his favor. Jesus Christ died to justify sinners, but also to purchase for them the indwelling of the Holy Spirit, by which they are sanctified, in order that finally they may be saved, and admitted to degrees of bliss in glory, proportioned to their improvement of grace here. If justification and its results be, as undoubtedly they are, inseparably connected with faith in the atonement wrought by Jesus Christ, I do not understand how it can be expedient or lawful for us, who are to make known to the people "all the counsel of God," to practise anything of that "reserve," which we are told was practised by the early teachers of Christianity, and to forbear from pressing even upon the less advanced of our hearers the most sublime and mysterious doctrines of the Gospel. But in truth the reserve of the early (not the primitive) Fathers of the Church was very different, if not as to its subjects, yet certainly as to its objects, from that which appears to be now recommended; and supposing it to have been prudent and commendable in them, it by no means follows, that it is expedient or proper in the present state of the Church. The doctrine of the atonement, and that of a Trinity of persons in the unity of the Godhead, furnish, when properly set forth, the most affecting and constraining motives to repentance, holiness, and love; and with respect to the former, more especially, I can hardly conceive that any teaching, in which it does not occupy a prominent and conspicuous place, can ever be effectual in "turning the hearts of the disobedient to the wisdom of the just." If, indeed, the reserve which is recommended to us be nothing more than a cautious and reverent abstaining from a too familiar mode of treating the sacred and sublime mysteries of our religion, or from such an inculcation of them as may tend to throw into the shade its practical duties, and to lead men so to contemplate the attributes or secrets of God as to forget or undervalue his commandments, then I readily admit it; but anything of the nature of a *disciplina arcani* I as promptly reject.

I now proceed to make some observations on the duty of complying with the Church's directions in the celebration of Divine Service. Our proper rules in this respect are the Rubric and the Canons, as the Articles are in regard to doctrine; and we are bound to observe the rule in the one case as in the other. It is impossible to deny that a great degree of laxity has crept over us in this matter; and we are much indebted to those learned and pious men who have forcibly recalled our attention to a branch of duty too long imperfectly performed. In some instances, indeed, they have gone beyond the line of duty and of prudence, recommending or practising ceremonies not authorized by their own Church, and attaching to others an importance which does not belong to them; but there can be no doubt of their having mainly contributed to the progress which has been made during the last few years towards the full and correct observance of the Church's true ritual, as well as to a better understanding of the nature and character of her discipline; and we ought not to lose sight therefore of the good which they have effected in one direction, while we look with exclusive apprehension at the evil which it is clear that they have wrought unintentionally in another. Our observance of the Rubric ought unquestionably to be complete. Every clergyman is bound thereto by the plainest obligations of duty. For reverting to the prescriptions of the Rubric on every occasion, he needs no other authority than that of the Rubric itself; and we ought not to be deterred from what some persons may term an over-scrupulous observance of the rules and customs which our own Church has actually prescribed or sanctioned, by a dread of being thought too careful about the externals of religion. If we are not to go beyond our ritual, at least we ought not to fall short of it, or to make our public services more naked and inexpressive than she intended. In saying this, I am not holding any new language. In my Charge to the clergy of the Diocese of Chester in 1825, I used these words:—"A strict and punctual conformity to the Liturgy and Articles of our Church is a duty, to which we have bound ourselves by a solemn promise, and which, while we continue its ministers, we must scrupulously fulfil. Conformity to the Liturgy implies, of course, an exact observance of the Rubric. We are no more at liberty to vary the mode of performing any part of public worship, than we are at liberty to preach doctrines at variance with the Articles. If there be any direction for the public service of the Church, with which a clergyman cannot conscientiously comply, he is at liberty to withdraw from her ministry, but not to violate the solemn compact he has made." An honest endeavor to carry out the Church's mind in every part of Divine worship, ought not to be stigmatized as Popish or superstitious. If it be singular, the singularity is to be cured, not by one person's desisting from it, but by all taking it up. When I have been asked whether I approved of certain changes in the mode of celebrating Divine service, which were spoken of as novelties, but which were, in fact, nothing more than a return to the established order of the Church, my answer has been, far from questioning the right of the clergy to observe the Rubric in every particular, I know it to be their duty; and the only question is, how far are we justified in not enforcing such observance in every instance? It may, indeed, call for the exercise of a sound discretion, in certain cases, as to the time and the mode of effecting an entire conformity of practice in this respect to the plain letter of the law; but I cannot, as it appears to me, consistently with my duty, interpose any obstacle nor offer any objection to endeavors after it.

I wish this observation to be understood as applicable not only to the administration of public baptism at the time prescribed by the Rubric, to the reading of the offertory sentences, and the prayer for the Church militant, and to some other points of the same kind, but to the observance of the days which the Church appoints to be kept holy. I desire more particularly to call your attention to the duty incumbent upon you, of celebrating Divine service on each of the days in which we commemorate the leading events in the history of our blessed Lord; not only his nativity, crucifixion, and resurrection, but his circumcision, his epiphany, or manifestation to the Gentiles, and his glorious ascension. I desire especially to press upon you the devout observance of Ascension day, which in some of our larger parish churches, has always been kept with due solemnity, and with good effect. But it is my earnest wish, that, in obedience to the Church's direction, you should celebrate Divine service on all those anniversaries, as well as on Mondays and Tuesdays after Easter day and Whit Sunday; and I particularly desire that Ash Wednesday should be everywhere properly observed. By specifying these particular days, I do not mean to insinuate that the saints' days and fasts of our Church also are not to be duly kept; but if any distinction is to be made, those observances which are appointed in honor of our blessed Lord himself, and the solemn commencement of our great penitential fast, appear to me to be entitled to the pre-eminence. The reason which is commonly assigned for the non-observance of some of these holy days, namely, that the people will not go to church even if we celebrate Divine service, I consider to be of little or no moment. The people's neglect in these matters arose probably, in the first instance, from that of the clergy, in not reminding them of their duty, and giving them opportunity to perform it. It must needs take some time to overcome the careless habit resulting from that cause; but the clergy must be the first to effect it, and they are not to be blamed for making the effort. Let them do their part in carrying out the Church's intentions, and then none of the laity will have cause to complain of being deprived by their means of any one of the opportunities and privileges to which all her children are entitled. "The life and welfare," says Jackson, "as well of the Church as the common weal, depend next, under God, on the frequency and fervor of prayer; and, to neglect such laws and canons, made by men, as enjoin us to frequent and decent performances and duties, is to transgress all those branches of God's law, which command us to seek the peace and welfare of the Church and common weal, wherein the safety of the king and the state are involved, and (which is above all) the advancement of God's glory in the good of souls."

(*To be continued.*)

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